The Principal

Controversies

BETWEEN

The *Litteral Presbyters* of the Kirk of *Scotland*, and the *Illuminated Members* of the Church of Christ,

CALLED

QUAKERS.

Truly Collected, Stated and Opened, in a particular Reply (herein specified) for general Information and undeceiving the deceived.

By an earnest Contender for the most Holy Faith, which was once delivered to the Saints. G. W.

1 Tim. 6. 20. *Avoiding prophane and vain babling and oppositions of science, falsly so called.*

2 Pet. 2. 12. *But these as natural brute Beasts,—speak evil of the things they understand not, &c.* Vers. 13. *Sporting themselves with their own deceivings.* Vers. 14. *Having Eyes full of Adultery, and that cannot cease from sin.*——

Printed in the Year, 1672.

BRITISH MUSEUM

Introduction.

Reader,

HErein *is asserted the real sufficiency of* Divine Illumination *and* Inspiration, *together with the Doctrine of the* Saints Perfection in Christ, *and his* Universal Light *and* Grace *to* Mankind; *and thereby the real* Use *and* End *of the* Holy Scriptures *made known, and the* pretious Truths *therein* Owned *and* Vindicated, *from the gross* Errours, Perversions, Absurdities, Reproaches, *manifest* Confusions *and* Contradictions *of some Rigid Presbyters of* Scotland, *to whom this* Tract *containes a brief* Reply (*in many short Paragraphs*) *which was thus occasioned.* Viz.

Some of the Presbyterian Priests or Teachers in Scotland, *having some years ago writ a great bundle against us, the People of God, called* Quakers, *in a way of slighting and deriding some things of Truth, which above ten years ago I wrote, in* Answer *to a* Paper (*containing a pretended Answer to* 26 Queries *of* Geo. Fox's Junior) *with some* Queries *written by one* Edw. Jamison, *in whose Name,*

(with two more) the said bundle, against us, was conveyed in Manuscript to divers hands (as a pretended Answer to mine) which providentially after a long time was brought to my hands about four years ago, which then I perused, and collected the principal Heads and Passages in it, both of Doctrine, seeming Argumentation, and their Objections, which I have here inserted, in their own very words (as I have their Book in Manuscript to evince) and I wrote a Reply to each particular, for the clearing the Truth, and to manifest his and their abuse thereof; and their gross perversion of the holy Scriptures, together with their self Contradictions, which are very apparent and easie to be seen by any unbyassed: And not only their weakness and defection appears, but their enmity, against the Doctrine of Perfection (*both as it relates to the* truly Sanctified, *and to their* Faith *and* graces, *which these* Presbyters *accuse, not only with* Imperfection, *but with* Sin) *Their darkness against the Light of Christ within; Their cruel partiality against the* free extent of Saving Grace; *their sinful unbelief against the* Sufficiency of the Holy Spirits teaching; *their gross ignorance and scorn against* Divine Inspiration, *and* Immediate Teaching *in these dayes; their carnal mindedness (for their* Traditional Ordinances *of men) against*

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the Spiritual Dispensation of the Gospel, *and* New Covenant (*wherein the* Antitype *of all, even the* enduring substance, *and* heavenly things themselves *are enjoyed by the* clear sighted Children of the day, *beyond and above all* Types, Shadows, *and* outward Representations *or* Memento's *whatsoever.*) *These and the like things are spoken to in my following* Reply; *A Coppy whereof was sent into* Scotland, *for those concerned; soon after it was written; whereof* (*as I am informed*) Edw. Jamison *had a Coppy; but since* I *had no further* Answer *nor Reply from him.*

And now, since some of our Friends in Scotland *considering that there would be a service in making the following* Reply *more Publick, and knowing that the said* Edw. Jamison *with divers more of his Brethren are of contentious and boasting spirits, and yet seem not ready or willing to take notice of such things as pinch them, while not made Publick* (*as in this Case*) *divers of our Friends in* Scotland *have hereupon desired the* Printing *and* Publishing *of this my* Reply; *And, in* Answer *to their* Requests, *I have given them my* first Copy *thereof to* divulge, *desiring that all who Read it, may weigh the things therein contained, and that they eye and have regard to that* Light *of the* Son of God in *their* Consci-

ences,

ences, *which manifests those things that* are reprovable, *and is able to endue the Creature with a* Right Judgment, *between* those things *that* are *of* God, *and* those things *that* differ; *and so to* try all things, *and* hold fast *that which is* Good.

London, the 22th day of the 6th. Mon. 1672.

From a Real Friend to all who desire to know the Way of Life and Peace.

George Whitehead.

The

THE PRINCIPAL CONTROVERSIES BETWEEN The Litteral Professors of the Kirk of Scotland, and the Illuminated Members of the Church of Christ, called Quakers, &c.

Here are the Doctrines and Principles of some of the Presbyterian Priests of Scotland; *Collected out of a great Bundle in Manuscript; Subscribed,* Edw. Jamison, *with other two Names on the outside,* viz. Oswald Harland, Edward Orde; *Together with the Heads of many of his corrupt Reasons and perverse Arguments against the Truth and Scriptures, which are here detected, and the People of God, called* Quakers, *vindicated from his and their Aspersions, Calumnies and false Accusations therein.*

The Priest.

YOU *Have renounced Learning as Antichristian.*

Answer. That's false. For, not Learning in it self simply considered, do we renounce, but the absurd and corrupt Idolatrous Use of it, by men of corrupt mindes, who have not Learned of Christ, but in their Antichristian Spirit deny his Immediate Teachings.

Priest, *Absurd arguings against clear and abundant Scripture-Prooses, which have been held forth by far more able than I am. Therefore, that my Answers have not Converted you, is not to me either Strange or a Disappointment.*

Answer. False again; I argue not against clear Scripture, &c.

but

but against thy abusing and perverting of it, as will yet further appear; and much unprofitable labour thou mightest have spared and forborn; whilst thy end was not to convert us, what was it for, to insult and boast over us? And yet art far short of some that have dealt with us, if we were conquered and confuted before, hadst thou a mind to shew thy valor over us, thou hast missed of this end also.

Priest, *I have born witness to the Truth against your way.*

Answ. Thou hast born witness to his work who is the Father of Lies, against the Truth, as will further appear to the shame of thee and thy confederates.

Priest, *There can hardly be brought any absurdity grosser for defence of your Cause, then it self,* &c.

Answ. Then it was gross and absurd in thee to make, raise and forge, so many absurdityes upon our Cause as thou hast done; though they be very groundless, light, frothy and frivilous, as in this sequel will appear; and become more obvious to the impartial spectators.

Priest, *The Light, the Spirit, Kingdom within, are taken in a dangerous unsound sence (by* Quakers*) in an enthusiastick sence as communicate without Scripture.*

Answ. Its both dangerous and unsound in thee and thy fellows, to oppose the Light and Spirits imediate teachings, and Kingdom within; which both teacheth sufficiently and opens the Scriptures, and leads into all Truth; and to Scoff at the true sence hereof, though under the term Enthusiastick, or Enthusiasm (however ironically and reproachfully rendred by you) which if that be dangerous and unsound, then is divinely inspired unsound. Is this good Doctrine? For, ἔνθεος, *in quo Deus est, ab* ἐν & θεος, *Deus divine,* inspired; *Enthusiasmus,* an Inspiration, it is the inspiration of the Almighty that gives understanding. Is this dangerous? No; unless to the Priests to discover their ignorance. And is not the Light, Spirit, Kingdom within, communicated before the Scriptures are truly understood and opened? What darkness and error hast thou here implyed and signified? And doth not the Light and Spirit, bring to the right use and end of the Scriptures which was given by inspiration?

Priest, *There is no man free from sin in this life,* &c. *Christ doth*

doth not totally ſubdue it in this life. For that place, 1 Joh. 3. of Chriſts being manifeſt to deſtroy the works of the devil; *if ye take it ſo, may as well prove that Sathan ſhall not tempt a Child of God.*

Anſw. This plainly enough ſhews thy confuſion, and ignorance of Chriſts manifeſtation and work; and of his Vertue and Blood; which deſtroyes the devils works, cleanſeth from all ſin, thorowly purgeth them that believe and follow him.

Secondly, Thy Inference is groſs and abſurd: To charge all with ſin whom Sathan Tempts; or to make his Tempting Gods Children, a reaſon of their not having ſin totally ſubdued; for Chriſt was Tempted, yet ſinned not; for the Prince of darkneſs found nothing in him. And, *he that abids in him, ſins not. And we being made free from ſin,* and *become the Servants of God, we have our fruit unto holineſs.* Was not this the good end of Chriſts coming? What ſayes Antichriſt, Satan and his Agents and Sophiſters to it?

Prieſt, *Neither doth theſe Scriptures* (1 Joh. 3. 6. Whoever is born of God ſinneth not. *Or that ver.* 9. He that abids in him commits not ſin, *and* chap. 5. 18. The evill one toucheth him not) *prove any thing,* &c.

Do they not prove any thing? Sad Doctrine. Is this divulg'd in the Kirk of *Scotland*? Thus to oppoſe, not onely Chriſts work, but the words of plain Scripture, and ſay they do not prove any thing; when as they (*Viz.* 1 *Joh.* 3. 6, 9. *chap.* 5. 18.) prove that, *Whoever is born of God ſinneth not. He that abids in Chriſt ſins not. The evil one toucheth him not.* Doth this prove nothing? Doth not this equally reflect upon Chriſts Apoſtles as well as us? And implicitly ſay, they ſhould have been ſilent, and not ſo have pleaded Chriſts manifeſtation, and the ſtate of him that's born of God, againſt Sin, Antichriſt, and Decievers; whereas they *John* wrot to were plainly cautioned, *not to be decieved; For he that doth righteouſneſs is righteous, even as he is righteous.*

Prieſt, *It's not the words of Scripture pickt out which explain the ſence,* &c. *This is nothing but a ſilly and groſs cavilling, to inſiſt upon bare words contrary to their ſence.*

Anſw. Muſt we then go to the *Prieſts* for their ſence, contrary to plain Scripture, where tis neither parable nor allegory, who pick out, and reject plain Scripture according to their own private imaginations

ginations and conceptions; and yet other whiles in contradiction to themselves, tell us the Scripture is the Rule; Life is to be had in it, and not communicated without it; but yet such Scriptures as apparently contradict their gross and Antichristian Principles, they can throw by and reject as proving nothing, as this corrupt minded man hath.

Priest, *By this way a man may prove the grossest blasphemies, as the* Polythrites *saying, there are many Gods from,* 1 Cor. 8. 5. *yet in the next verse, there is but one God,* &c.

Answ. First, Not by our use of the Scriptures, both from a right mind and for a good end, namely, against sin.

Secondly, And if in the next verse after, *He that is born of God sinneth not,* thou hadst proved that he doth Sin in that he is Tempted; thou hadst said something to thy business of accusing all Gods Children with Sin term of life, but herein the Scriptures own thee not.

Priest, *That* 1 Joh. 3. 6, 9. *is to be understood in a limitted sence, namely; that they do not continue in Sin wilfully and with delight, without repentance.*

Answ. That's not *Johns* sence but thine, which is as much as to say, his was not true; for do they continue in Sin, and yet Sin not? This is a contradiction, or do they continue in it and still repent of it? Where's then the fruits and effects of true repentance? Or is there not a time of confessing, repenting, and time of forsaking Sin? And casting off every weight and burthen, and of being cleansed from all unrighteousness.

Priest, *They do not commit Sin with full consent, without controuling of the motions: The evil one toucheth them not to entangle them in such a way of sinning,* &c.

Answ. As much as to say, they do commit Sin, and the evil one doth touch them, but they Sin not with full consent; which is all one as to say, *John* did not say true, when he said, *Whoever is born of God sinneth not. The wicked one toucheth him not,* &c. he commits not Sin; but we have ground to believe him before Sathans Messengers, who thus have contended and disputed for his work.

Priest, *He is an Advocate for our Sins, is meant of the Sins present and to come.*

Answ. Not that Sin should allwayes remain in believers, but that

that they should be called and delivered out of it, and become Gods Righteousness in him.

Priest, *His saying, (if we Sin) implyeth as much as (when we Sin.)*

Answ. Is this thy Learning thou hast boasted of? Thus to pervert Scripture, and the very plain sence of words, as to make [if we Sin] as positive or absolute as, [when we Sin] so [if] in other cases may as well be taken for [when] as if we say, we have not sined, we make him a liar, is as much as when we say, we have not sinned, &c. what an absurdity would this imply against the Apostles, according to thy sence of him; who but one impudent would not be ashamed thus grosly to abuse the Scriptures? Which else where thou seemest to lay such great stress upon.

Priest, *We know in part, is an imperfect degree of knowledge, and so sinful.*

Answ. As this intends the Apostle, its a false and erronious conclusion, its ne ther true morrally nor spiritually, degrees vary not the property of the thing, their knowledge they had by degrees was Gods gift to them, and was spiritual from above, an effect of Life and Truth; which to say is sinful, so accuseth the cause of it which is blasphemous; and if the Apostles knowledg was sinful because in part, then what were their Epistles, Preachings, Testimonies, *&c.* which proceeded from (or were effects of) their knowledge they had of God: Were they sinful? If not, the cause and ground thereof could not be sinful, therefore away with such sinful stuff and false conclusions upon the Apostles as thou hast utrered. For the Wisdom which is from above, is pure, but yours is from beneath which is corrupt and sinful.

Priest, *Its false absurdity put upon our Doctrine, that we by it strengthen the hands of wickedness. For,*

Answ. Your bad fruits and those that follow you, who have learned from your corrupt Doctrines to plead and contend for Sin, both from the Pulpits to the Alehouses, Taverns and Playhouses, do manifest you guilty herein; and we not to have wronged you in saying, you have strengthened the hands of wickedness by your sinful Doctrine, and many of you by your corrupt Lives also.

Priest, *For we teach that believers should be dayly (by the strength of the Spirit) fighting against the flesh.*

Answ. That's but a cover, what incouragment give you them to fight against it, when you deny they shall ever over-come and be freed here.

Priest, Paul *and* Barnabas *sinned, either both or one of them, in that sharp contention.*

Answ. Not all their Life time, that contention held not so long as thy (and your) pleading for sin.

Priest, *Who strengtheneth then the hands of wickedness? Whether you, who teach a believer may not onely Sin, but fall away from Truth, Grace, &c. Or we who teach that we do sin; but that we cannot thereby fall wholly from Faith, from Grace, from God, &c.*

Answ. Not we but you: We exhort to diligence and watchfulness, to keep the Faith, to make their Calling and Election sure, that they may never fall, as the Apostles did; and warn such as are not come to that growth, least they fall and draw back to perdition, which tends to beget into more fear, watchfulness and circumspection, and not into a false security, ease and liberty, as your Doctrine doth, which is for Sin term of Life; and yet tell people they shall not thereby fall away from Grace, *&c.*

Priest, *Dare any of you say, there is never any vain thoughts, &c. in Prayer, or anger against those that injure you? If you dare say so, your Light within is but meer darkness, &c.*

Answ. The Controversy is not about our attainment, and for us to affirm what we have in that case would not decide it; but we do affirm, that state is attainable, through Faith in the power of God which purifies the heart; and our Light is not darkness, and the thoughts of the just are right; and you that are in your vain thoughts and having anger when you Pray; How do you fullfil Gods Command, and the Apostles Doctrine? *To hold up holy hands without wrath and doubting,* Do not you offer up a *Cains* sacrifice herein? And is not your Light (or that which you put for Light) darkness?

Priest, *There is need even for a* David *to say,* cleanse me from my secret sins.

Answ. Not all his Life time, for then he received not an answer to his prayer, but he testifies otherwise; *That God heard his Prayer, and granted his requests*; and commended the state of the *undefiled in the way, who do no iniquity,* &c. but to argue that because he

he prayed to be cleanſed *from his ſecret ſins*, and therefore was not cleanſo long as he lived (is all one to ſay) therefore God heard him not; which is groſs and abſurd.

Prieſt, *The Commands of God are of uſe to a believer, that cannot fulfil them in his Graces; namely to convince him of ſin, that he may be driven to lay hold on Chriſt for imputed Righteouſneſs, for further ſupply of his Grace*, &c.

Anſw. The intent of Gods Commands, were that they might be obeyed and fulfilled, through that grace and ability God gives for that end, and not to be broken and tranſgreſſed; for unbeleivers (yea the world) many times are convinced of Sin by the Spirit; ſo thou haſt groſly wronged the beleivers, in repreſenting their ſtate here but as a convinced ſtate, which many who are unconverted are come to; whereas *they to whom God imputeth Righteouſneſs* (and not Sin) *their Sin is covered*, and in their Spirits is no guile, *Pſal.* 32. 1, 2. ſee thy error and confuſion.

Prieſt, *For Perfect Righteouſneſs* [*Inherent*] *there is no promiſes to this ſence, in all the Scriptures to any beleiver.*

Anſw. The work of God and his Righteouſneſs (or Image which man was made in) is Perfect, and this Chriſt comes to reſtore into again, and God hath promiſed and made known him for this end. *And I will waſh them from all their filthineſs, ſaith the Lord*, &c. The word Inherent is not mine, but obtruded upon me from a falſe intent.

Prieſt, *There are promiſes of a growth unto Believers, and of a fullneſs; but this is to be meant of ſuch as is conſiſtent with ſome defects and a body of Sin.*

Anſw. A growth and a fullneſs, and yet denies Perfection, and ſo the Apoſtles Doctrine, *Eph.* 4. A growth and a fullneſs conſiſtent with a body of Sin: Is this the Principle and Faith of the *Kirk of Scotland*? Surely here's darkneſs to be felt, Who can raiſe an abſurdity and confuſion from this, groſſer then it ſelf? Doth not this growth and fullneſs conſiſt by Chriſt and in him? If ſo; By whom conſiſts Sin and its body? Do they conſiſt together? Or is not the body of Sin put off, where the Circumciſion of Chriſt is experienced?

Prieſt, Zecharias, *his walking in all the Commands and Ordinances of God blameleſs: This Perfection was conſiſting with miſ-*

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belief, Luke. 1. 6, 20.

Answ. (A gross errour again) his blamelesness was in his walking in all the Commands of God, but his mis-belief was after, and was reproved or blamed by the Angel; for he was smitten for it: But thy Doctrine tells us quite contrary, as much as mis-belief is blameless, because blamelesness consists with it as thou implyest; But this is like much more.

Priest, David, Job, Daniel, *their failings are noted, which I might cite if I did not study brevity.*

Answ. So are their deliverances noted, and if thou wert not partial, and of a wrong Spirit thou wouldest note them. How hast thou studied brevity, to stuff up near 10 sheets of paper with quarrelling and cavilling against us, in reply to so little as was writ to thee?

Priest, *How shall they believe without a Preacher; Gods ordinary appointed Way for begeting Faith is by Preaching, and not by immediate teaching alone without Preaching.*

Answ. Gods appointed Way for begeting Faith is the Word of Faith, which is nigh in the heart, which the Apostles Preached; and the inward teaching of the Spirit, without which there is no true and effectual Preaching, which directs and brings to the Word: Christ the Word, is the Author of Faith, whom God hath appointed for Salvation; and he teaches both immediatly and instrumentally; both inwardly and through Preaching openly, he is not limitted, yet no Preaching is truely effectual without him who is the chief Teacher. For,

Priest, *It might have been answered by one of your oppinion*; 2. Paul, *your question is idle and vain, for most men believe without a Preacher; they shall believe the Light within teaching them.*

Answ. If they cannot Preach except they be sent, then who must send them and give them power for that work but Christ?

Secondly, Neither do we so accuse *Pauls* question with being idle, nor say that most men believe without a Preacher; especially if they believe the Light within teaching them; for that is Christs Light who is the true Teacher, which brings to the substance of true Preaching and Teaching, which proceeds from the Light within.

Priest, *The Scriptures Preached, or the things contained in them is the ordinary way of begeting Faith.*

Answ.

Anſw. The things contained in them, ſeems a little to mend thy matter; which things contained, were before the Scriptures or Writings were, and extend farther; for ſome had and performed the things contained in the Law, which had not the Law (*Viz.* outward) and many in this day can teſtify, that the Spirit and Light within, hath manifeſted within, many things contained in Scripture before they read them outwardly there.

Prieſt, *The whole council of God* Paul *ſheweth forth,* Act. 20. 27. *yet no other things then thoſe which* Moſes *and the Prophets did ſay* (*the Scriptures*) Act. 26. 22.

Anſw. All *Pauls* Preaching or his whole council from God, is not Recorded there, but little in compariſon of what he Preached Recorded; he continued his Speech or Preaching till midnight, *ver.* 7. and talked even till break of day: Where is this Sermon Recorded? Many Scriptures and Books were writ by the holy men, which we have not in the Bible; were it not groſe and falſe therefore to exclude them as no part of the councel of God?

Prieſt, *Is not that another Goſpel, that all the world over are taught Chriſt and his Goſpel?*

Anſw. It is not our Goſpel, therefore unjuſtly charged againſt us; for not all the world over are taught, or are learned Chriſt and his Goſpel, though all have a Light from him ſufficient to teach.

Prieſt, *In the uſe of Scriptures we are to expect he will beget Faith, by his inward Teachings and Workings on the heart.*

Anſw. the matter is ſomwhat mended, in confeſſing to his inward Teaching and Working on the heart, but in that it ſeems to be tyed up or limited to the uſe of the Scriptures, this denyes the ſufficiency and extent of the Spirits inward Teaching, which many have who cannot read nor uſe Scriptures; *and thoſe who having not the Law, were a Law to themſelves, and ſhewed the works of the Law written in their hearts,* &c. though the Scriptures of Truth, in their place we muſt needs own, in that Spirit that gave them forth; but whereas other-whiles Preaching is made the cauſe but now the Scriptures; this is to make the Scriptures and Preaching all one, and then people may ſpare their mony they give to Prieſts for Preaching, and giving their Interpretations to the Scriptures, and only read them with expectation of Chriſts inward teaching and working on the heart; which indeed ought to be inwardly

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and Spiritually expected and waited for.

Priest, *He bid them* search the Scriptures, for in them they thought to have eternal life; and they testified of him, *Joh.* 5. 39. *this thought could not be a delusion.*

Ans If this thought of their having Eternal Life in the Scriptures was not a delusion, then they had Eternal Life according to their thought; but Christ testifies the contrary against them in the following words saying, *Ye will not come unto me, that ye might have life*; so to affirm they had it in the Scriptures, is to affirm they had Christ in the Scriptures, and that their searching them was their coming to Christ, which is both contrary to their state and opposite to Christs own words of them, that they would not come unto him that they might have Life: And this contradicts thy former, and much of thy stuff about Scriptures.

Priest, *If the searching and believing the Testimony of Christ given by the Scriptures, be not really to find Eternal Life but an error,* &c. (*such a thought as we blind Priests have*) *then Christ would have told them of that error, and bid them look for Life by following the Light within.*

Answ. Believing the Testimony of Christ and searching the Scriptures, are to things, and the belief of which Testimony, comes not barely by searching them, for if it did; then all that searched them had that belief, and so Life, *&c.* which is contrary to the truth of what is apparent concerning many, and to Christs own words of them, they thought to have Eternal Life in the Scriptures, and yet had neither heard the voyce of God at any time, nor seen his shape, they not believing him whom he sent; nor would come to Christ that they might have Life.

Priest, *The Fathers, before the Scriptures were written, had the things contained in them by Revelations, audable Voices, Visions, Dreames,* &c. *not by the Light within, your Enthusiastick Fancy.*

Answ. Yes, It was by the Light within that they had the knowledge of those, and had Revelations, Prophecies, *&c.* For the Word of Prophecy was a Light to them; *and the inspiration of the Almighty gave them understanding, when God spoke in a dream or vision of the night,* &c. and God hath promised, *to pour down his Spirit upon all flesh, that sons and daughters may prophecy, young men may see visions,* &c. Joel 2. was this a fancy? Or to be mockt at as thou hast done? (*Your Enthusiastick Fancy* thou say'st) what

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grose error and ignorance hast thou herein shewed.

Priest, *That Christ will now beget Faith, without the Scriptures Preached or known, it were as good an inference to say; because, that by faith in Jesus Christ to come in the flesh, the Fathers under the old Testament were saved, therefore though one should not believe that Jesus Christ is come in the flesh, yea, though he should deny he is come he may be sav'd if he believe he is to come.*

Answ. An unequal parallel, and false inference (and abuse against us) to compare the Scriptures with Christs coming in the flesh, or to bring them in competition therewith; and how did the Fathers know he was to come, but by the Light or Spirit of Prophecy within? And how did the Saints truly and effectually know he was come, but by the understanding and Eternal Life he had given them? From whence Scriptures were given, and from whence they spoke and wrot.

Priest, 1. *You deny the main end of Scriptures, which is, that we by believing what is written of Christ.* 2. *In them may have Eternal Life,* Joh. 20. 3. *That we may find Eternal Life by searching, they testify of him.*

Answ. Nay, the main end of Scriptures we cannot deny, whilst we own and testifie to that Spirit which gave them forth; and to him whom they testify of, to wit Christ, by whom they are to be fulfilled unto the true believer, that reads them in a right mind and Spirit.

Secondly, But where having Life in them (*Viz.* in the Scriptures) is laid down as following believing? This is an error depending upon the former, and a contradiction to the Scripture that saith, *That believing ye might have Life through his name*; he doth not say, in the Scriptures, nor by searching them, but through his name of whom they testify, and those to whom these things were written, that they might beleive that Jesus is the Christ, *&c.* and have Life through his name. They were in some measure prepared (by the Spirit or Light of Christ allready manifested) to receive those things which tended to the furtherance of their Faith, and confirmation of their Belief concerning Christ, that they might have life through his name.

Pr, *Whoso holdeth this, denieth them really and interpretatively.*

Answ. Is this thy proof of thy false accusation against us of denying the Scriptures, that we deny them interpretatively; so then

our denying the Priests Interpretations upon Scripture which are not Scripture, must be deemed a denial of Scriptures, as if they were either the same or of equall authority with Scripture; or when they tell us of finding Life in the Scriptures, we must take it for granted, that they mean in their Interpretations upon them, whereby in many things they contradict plain Scripture as hath been proved many times; so however, when they bid People search the Scriptures for Life Eternal (in them) they intend they should take their meanings along with them, and believe as they say, and so people must run into an implicite Faith, if they take things on their Authority and Credit; for by their meanings and Interpretations, they can sit as Judges over Scriptures (and tell people they must give the sence, and reconcile them) and over the Light and Spirit within, and tell them its but an Enthusiastick Fancy; but who are not so Ignoble as to receive a Belief or Faith from them on such a dark, implicite and slender account as this of Priests? But wait in the Light of Christ within, for a right understanding of things that are Spiritual, relating to Faith and Salvation: Such find they have cause from the certain demonstration and testimony of the Spirit of Truth within, to believe Christs Light and Spirit rather then the Priests meanings, and private Interpretations, wrestings and perverting of Scriptures.

Priest, *It is not about the expression of the Word of God that debate should be kept up, if in a sound sence granted, that they are called the Words of God.*

Answ. So, Then the Scriptures are granted to be words of God, why then holdst thou debate against us, but to shew thy cavilling Spirit? For the Word was that, from whence words and Scriptures proceeded; and came to the Prophets and Messengers of God before they spoke the words to Write them.

Priest, *Te deny that Faith cometh by hearing of the Scriptures which is the Word of God; for that we receiving them by Faith are saved; which is plainly asserted,* Joh. 5. 39.

Answ. We deny that Faith comes barely by hearing the Scriptures, for if it did so come, then all that hear or read Scriptures must have Faith, and hear the Word, but we see the contrary; and Christ told the *Jewes* they could not understand what he said because they could not hear his words, and yet they could hear Scriptures, and him speak outwardly to them: But this is a mistery hid

bid from such as thou art; and there were those whom the Word Preached did not profit, because it was not mixt with Faith in them.

Priest, *Your selves acknowledg that they are the words of God, then this or that particular saying is the Word of God; seeing there is a singular where there is a plural.*

Answ. But Singular and Plural differs, and though there be a Singular included where there is a Plural, is it therefore good Logick to say that Singular includes Plural, or they are both one? Or to say, that because there are Words of God in the Scriptures, and where there are words in the Plural, there must needs be a word in the Singular; therefore these words are the Word and so are the Scriptures? Is this thy Learning and Logick? Surely thou art so far from knowing the Word which lives for ever, and was before either the Scriptures or words in it were given out, that thou art yet as one senceless and confounded in thy expressions, and cavilling against truth.

Priest, *The Scriptures in the Bible are called the Word of God,* Mark. 7. 13.

Answ. This is a very general expression of the Scriptures in the Bible being the Word of God, when they do not say so of themselves, whereas all the Scriptures in the Bible are so far from terming themselves the *Word of God,* in such an eminent expression, that they cannot all be truely termed his Words, there being in many places Recorded both words of Wicked men and Devils; though the Historical part that relates these things be true, as to the narration of them: *And they,* Mark. 7. 13. *that made the word of God of none effect by their Tradition, and rejected his Commandment,* did really act contrary to the Word within, which *Moses* preached, and against the Law of God without, so that's no proof of the Scriptures in the Bible being called the Word.

Priest, *That which maketh wise to Salvation, or maketh the man of God perfect, &c. is inspired of God, that is the Word of God which maketh wise, profiteth,* 2 Tim. 3. 15.

Answ. Here again hast thou fallen short of proof of thy matter, for where it is said, *All Scripture is given by Inspiration of God,* &c. [*Is*] is added: So it's, *All Scripture given by inspiration:* But if that must be called the Word of God in thy sence, then it may be read, *All the Word of God is given by Inspiration of God:*

How will that sound and signify? Or, *All the Word of God given by inspiration of God*, &c. See thy ignorance and impertinency. for though we grant that all Scripture given by Divine Inspiration is profitable to the man of God, for the making Wise to Salvation, but it is through Faith, which words [through Faith] I find thee to have taken little notice of [if any] or of his being the man of God first, that knows the profit of the Scriptures which are given by Inspiration, that he may be Perfect, which the Priests deny in denying Perfection, and that he may be thorowly furnished: And many things were written, and directed to the Saints and not to the world, *&c.* But what thou concludest from hence doth not follow.

Priest, *Is there any Propheſie almost, or Book of the Scripture, but it calleth the things contained in them the Word of God.* Thus saith the Lord, *&c.*

Answ. For, as was hinted, there are many things written in the Scripture, that can neither properly be called the Word, nor are they words of God, as what the *Serpent* said to *Eve*, *Pharaoh* to *Moses*, false Priests and Prophets, in the true Prophets dayes, many things, and accusations which the *Jewes* said to Christ, Were these the Word of God? Mayest thou not here see thy error and confusion?

Priest, *There is nothing so much commendeth the neceſſity of the knowledge of Scriptures and Learning, as the horrid detestable absurdityes which men unlearned*, &c. *wresting Scriptures to their own perdition; however they revile Study of Scriptures and Learning.*

Answ. There is nothing more discommendeth things, and the Priests Way of Learning and Studying the Scriptures, as your perverting and abusing them for your own ends and turns, and the Priest making a Trade of them by their Learning; and must people depend upon the fruits of your Study and Learning to know the Scriptures? And yet other whiles they must expect to find Eternal Life in the Scriptures, to be made Wise unto Salvation by them; What contradiction's here? But if the Scripture given by Divine Inspiration, be profitable to the man of God, and by the same Inspiration be understood, and make Wise to Salvation through Faith; and that the Spirit of Truth lead into all Truth, then we'l not be beholding to thee and such as thou art, for your Learning and

and Study, who deny the immediate Teaching of the Spirit, and so are but still unlearnd as to the things of God: And why doest thou villify us as unlearned, and make a flourish as if thou art some Eminent Learned man? This shews thy Shallowness, Pride and Conceitedness, And were not *Peter* and *John* unlearned men, and so accounted by the Learned among the *Jewes*? Yet were full of the holy Ghost and learned by it: Wouldst thou and thy Companions limmit the Gift of God, or a right understanding of Scriptures, to your natural drossy Learning and imaginary Study? O! The Lord hath raised up and brought to light that Life and Spirit, which has brought many to see thorow you and your corrupt Learning, and Babylonish stuff.

And whereas thou dost villify and jeer upon these words, *Viz.* That the word which the *Bereans* received with all readiness of mind, and the Scriptures which they searched are two things, and sayest, *I purposely pass by that which follows* Viz. *Whether these things were so?*

Answ. Are they not mentioned distinctly as two? The Word they received, *&c.* the Scriptures they searched to see whether these things were so. Now there was more in Preaching then bare words or Scripture, *For their gospel came not in word onely, but in Spirit and in Power*, which when that had touched their hearts, and they had received a sence of the Spirit and Life which the Apostles were Ministers of; this prepared them for a further understanding, of things and matters relateing to the Testimony of Truth and of the Scriptures, when they searched them in that weak state wherein they were at first receit of Truth, for a further or additional confirmation of their understanding of things declared upon Scripture account touching Christ; but if according to thy sence, the Word which they received with all readiness of mind, and the Scriptures which they searched, to see whether these things were so, were but one thing; then, Is it good Doctrine to say, that when they received the Word with all readiness of mind, they searched the Word to see if those things in it were true, or to try the truth of them? How then was it received with all readiness of mind? Or was it the Scripture which they received with all readiness of mind, and then when they so received them, searched them to see whether those things where so? (Is this thy excellent Logick?) If so, then thy Doctrine runs thus; They received the Scriptrues with all

all readiness of mind, and they searched the Scriptures to see whether the Scriptures were so, or for proof that the Scriptures were true, they must search the Scriptures to prove them true by themselves; Will this be admitted of as excellent Logick in your Schools, to prove an assertion by the same assertion, and to beg the question in controversie? If so, then in all points asserted and disputed of, it is so because it is so, will serve for proof.

Priest, *The Word you say is one, How can it be called those things?*

Answ. If the Word which I say is one, cannot be called those things, then it proves what I said before, that the Word and Scriptures are two things, and that their receiving the Word with all readiness of mind was inward, but the Scriptures are outward, which they searched after they received the Word.

Priest, *Are the things written in the Scriptures, and the Scriptures two things? What excellent Logick is this?*

Answ. If they be not two things, and yet the Word (which is but one) and those things contained in them be two things, How are the Scriptures the Word, seeing the Word and those things are two? Yet here again thou shewest very little Learning as professed by thee; for the Writing and the things written of, are two things as well as Scriptures, and the things contained in them, for there is the thing containing, and the things contained, according to the distinction of (them and) some of your selves.

Priest, *Or ye must take the Scriptures in the abstract, for the written Characters as distinguisht from the things that are writ, so nothing can be either searched or found in a number of Characters.*

Answ. I know of none that appear so ridiculous as to search them meerly as a number of Characters, so abstract to prove things or matters, but to search them for those things or declarations contained in them which appear to the eye of the understanding, and not to the outward eye in the bare Characters; and yet (Scriptures) signify (Writings.)

Priest, *Whereas ye ask whether I think none hath Faith, so none shall be saved but those that hear the Scriptures by the outward ear or can read them? What God may do, or doth in an extraordinary is not the question; for his absolute Soveranity in his dispensations of Grace is not tied,* &c,

Answ. Then God and his dispensations of Grace are not limit-

ted

ted or tied as many other times thou, and others of you ſeem to tye up all now to Scripture for Life Eternal, for Faith, &c. other whiles to your Interpretations, Learning and the fruits of your ſtudy; but the way to God and Salvation is Chriſt, And *no man comes unto the Father but by him; nor none comes to the Son, but by the Fathers drawings*, which are known in the Spirit and Light, by which we have acceſs to God.

Prieſt, *The Scriptures ſearch the thoughts as an Inſtrument, and Chriſt is the principal ſearcher.*

Anſw. That's Chriſt or the Word of God which is a diſcerner of the thoughts and intents of the heart, that ſearches the heart; And its the Lord God of hoſts that telleth unto man what his thoughts are, and ſearcheth the heart, who both can and doth ſpeak what he pleaſeth, both of things declared in Scriptures and without them, as he ſees meet to the perticular ſtates of men and perſons; and ſo to lay ſo much upon Scriptures which belongs to God and Chriſt, and is properly their Work is unſound: And Where proveſt thou the Scriptures ſearch the thoughts? And where ſay they ſo of themſelves, when they do not ſpeak and direct to any perticular Perſon and ſhew him his thoughts and actions perticularly, which the Light doth? And the Spirit of Truth reproves and convinceth of the ſeveral evils whereof perſons are guilty. Its the Lord that ſets their ſins in order before them.

Prieſt, *It is falſe, That any have a ſincere ſupernatural Faith of the Scriptures that are ignorant of Chriſt, &c. They teſtify of him.*

Anſw. So then they muſt have ſome knowledg of Chriſt, and from thence have a ſupernatural Faith of the Scriptures: But how doth this agree with much more of thy work, about ſearching the Scriptures for Life Eternal in them for begetting Faith *&c.*

Prieſt, *The foundation of the Saints and houſhold of God, are the Phrophets and Apoſtles*, Jeſus Chriſt being the cheif corner-ſtone; *Eph.* 2. 20.

Anſw. Were not the Prophets and Apoſtles of that houſhold of God? If they were, then they were their own foundation according thy to aſſertion here, but thou haſt wronged the Scripture; for it was the foundation of the Prophets and Apoſtles (mark of the *Prophets* and *Apoſtles*) they were built upon Chriſt Jeſus the cheif corner ſtone.

Prieſt, *By the Prophets and Apoſtles that are the foundation is*

meant

meant their Doctrine, contained in the Scriptures, not the persons.

Answ. Their Foundation was before their Doctrine or Scriptures: *Another foudation can no man lay, then that which is already laid, which is Christ*: But sure the Prophets and Apostles and Scriptures were not he.

Priest, *The Scripture makes known inward sins, of thoughts and lusts*, Rom 7. 7. *Is able to make the man of God perfect*; *if they did not search into the thoughts of the heart, discovering who are blind and carnal, How can they make Wise unto Salvation? Doth not the Scriptures make us Wise unto Salvation? Therefore Are they not able to save us? Christ as the principle cause of our Salvation, is said alone to save us.*

Answ. Thou meanest Christ as the principle searcher or the Spirit, but the Scriptures as the instrument; and then thou shouldest have said, Christ makes known inward sins, the Spirit searcheth all things, *And God judgeth the secrets of men by Christ, according to the Gospel*; without the knowledg of Christ, there's no supernatural faith of the Scriptures; nor can any be made Wise unto Salvation, but through *that Faith*: And that Christ and the Spirit makes use of (speaks and opens) things contained in the Scripture many times, Who denies that? For then he speaks (and opens) those things immediately; and thus the Law was made convincing to *Paul*, not before it came thus; and if on that account they be the instrumental cause, then its Christ, or the Spirit (by his own speaking or teaching and openings) that is the searcher and saviour: And then it were most proper to lay the stress upon him as the searcher and Saviour; and not thus often tell of the Scriptures being the searcher of the thoughts, and of having in them Life Eternal; lest also that ignorant persons go Idolatrously (according to the tendency of much of thy matter) to put them in the place of Christ, or seek to make them the Saviour, seeing that Christ (the principle cause of our Salvation) (as thou confessest) is said alone to save us, and if he alone save, its sufficient, people be directed to him for that end; for in him all sufficiency is, who can now immediately speak matters contained in the Scriptures, as well as when they were first given by inspiration; *And it is the inspiration of the Allmighty that giveth the true understanding*, without which the right use and end of the Scripture is not known.

Priest, *The Scriptures of Truth (not I) make four Saviours*, Viz. *The ingrafted Word, Faith, Scriptures*, Timothy, &c. *Answ.*

Answ. To us there is but one God, one Christ, one absolute Saviour, one Faith, &c.

Priest, *There is a Faith of the Scriptures that is historical, this is not sufficient, but this Faith may be of Christ as well, and yet they not be saved; but who has saving, unfeigned, Supernatural Faith of Scriptures, cannot want it of Christ.*

Answ. Well Then this saving Supernatural Faith of Scripture and of Christ, must come from a Supernatural Light, or Christ who is the Light and Author of Faith.

Priest, *How shall they believe without a Preacher sent,* Joh. 20. verse last, *They must have the Scriptures who have the knowledge of Christ; for without this they cannot be kept from hell.*

Answ. Who must send them if there be no immediate Teaching or Revelation now? How provest thou thy Call from Scripture, and that thou art Comissionated by Christ to Preach? Thou shouldest rather have said, they must have Christ who truely know the Scriptures, and without him they cannot be kept from hell.

Priest, *In these Commandments written is our Life,* Deut. 30. 15, 16.

Answ. The Word and Commandment was nigh them in their hearts, that they might obey it, and walk in the Commandments and live, see *Verses* 11, 12, 13, 14, 15. how herein thou hast diminished and wrested Scripture; and that Word which was nigh in the heart the Apostles preached: It doth not say, in the Commandments written is your Life.

Priest, *But that all Nations have the knowledg of Christ; Its in an Enthusiastical Bible;* &c *These places,* He enlightens every man that cometh into the world; *and,* hath no respect of Persons, *are far wide from this conclusion, therefore all have the knowledg of Christ; all the* Turks, Jewes, Pagans, *&c. Oh! What monstrous horrid Doctrine,* &c.

Answ. It is not our Assertion nor Conclusion, that all Nations or People have the knowledg of Christ (herein hast thou abused us and our Principle;) for though he enlightens all, they all do not walk in the Light, nor believe in it: But all Nations and People that come ever to know Christ and be saved, must walk in his Light, *Who is the Way, the Truth, and the Life.*

Priest, *Christ as he is God, equal with the Father hath planted some Light of a natural conscience in every man of the world.*

Answ. *In him was life, and the life was the light of men; And he was that light, which enlighteth every man that comes into the world*; who is not natural, nor his Light that shines from him in the Conscience: And God is Light, who enlightens the World, and gave his good Spirit in the dayes of old to the Rebellious; and sent his Son a Light into the World, *That whosoever believes on him, might not perish but have eternal life*: And here is the power and sufficiency both for Believing and Salvation.

Priest, *All men have a Light of a natural Conscience from him, which tells that there is a God, and somewhat of the nature of God, that he is Eternal; which they may read in the creatures,* Rom. 1. 19, 20. *and of the morral Law, which yet is but very dark*, &c.

Answ. Where do the Scriptures call it a Light of a natural Conscience? What great Ignorance is here, seeing *Christ is the true Light that enlightens every man*, &c. *And that which might be known of God was manifested in them*, which gave the knowledg of the Eternal Power and God-head from the creatures; and of the Law of God in the heart, and that Light, or that which might be known of God which gave this knowledg, was not natural of a natural Conscience, as blindly is conceived and asserted; for the natural man with his natural knowledg, perceives not those Spiritual or Invisible things, nor can he know them; but he that's turned to a Spiritual Light and Principle within, where that which may be known of God is manifested.

Priest, *But of Christ in his nature, and the nature of Faith, they cannot without the Scriptures, so far as it is Gods appointed Way.*

Answ. Christ is Gods appointed Way, *&c.* This high and general opinion of the Scriptures, depends upon the former conceit, of finding Eternal Life in them, by searching of them; but that's answered and contradicted by this our *Antagonist* himself, over and over: Supernatural knowledge and Faith of Scriptures, being not had without the knowledg of Christ; but there are many search and read Scriptures, that are both out of this knowledg and Faith, so that tis evident, that the bare reading Scriptures doth not attract supernatural Faith, Knowledg, Light, Spirit, *&c.* but it is the supernatural Light and Spirit, that brings to the serious reading and supernatural knowledg of Scriptures: And its also confessed in contradiction to much more (however) that the Light in all men teaches them of the morral Law; and, Is not that Scripture or things contained in it?

Priest,

Prieſt, *The Light wherewith Chriſt enlightens all, all Nations had before Chriſt came in the fleſh, aswell as now; and yet, Who will ſay that they all knew Chriſt?*

Anſw. It is not our ſaying nor aſſertion, that they all knew Chriſt, though ſome by his Spirit or Light then, had a fore-ſight of his coming before he ſo came, though ſince he has given a more full demonſtration and diſcovery of his Light.

Prieſt, *If all men are taught to know Chriſt by the Light within them, Why ſent he Apoſtles to all Nations, to make them diſciples?* Mat. 28. 20.

Anſw. All men are not taught that knowledg by the Light, becauſe all obey it not, but many love darkneſs rather: The Apoſtles were ſent to turn them from darkneſs to the Light, that therein they might know their Doctrine fulfilled, and be Chriſts diſciples.

Prieſt, *Why did he give gifts to Apoſtels, Paſtors, Teachers, which ſhould continue* till we all come to that unity of the Faith; and fulneſs of the Stature of Chriſt? *Was that Light within dim in thoſe times, that it needed the help of outward Light? How was it a myſtery hid from Ages?*

Anſw. The dimneſs was in the Perſons that were to be turned, and directed to the Light, not in the Light it ſelf; and the Apoſtles went by virtue of the Light and Gifts in them, for the help of people and not the Light, for their ſufficiency and help was in it, and from it, which was not outward nor natural; and having confeſſed Gifts, Teachers, &c. to continue till we all come to the unity of the Faith, and fulneſs of the ſtature of Chriſt. How obviouſly haſt thou herein contradicted thy former Doctrine, for imperfection and ſin till death? &c.

Prieſt, *You have made the viſible Church very large, who have taken all the men of the world that ever hath been into it. If the Lord has given Grace and Knowledg equally to all men, Wherein ſtands the freedom of his Grace towards them that are ſaved?*

Anſw. Theſe are both forged and falſe accuſations, depending upon the former againſt us, for neither did we ever make the viſible Church of that largneſs, nor is it our Principle, that Grace and Knowledge is given equally to all men; that's but thy falſe inference againſt us, whereupon thou haſt grounded much of thy caviling againſt us; like one that loves to fight with thy own ſhadow,

or a man of straw of thy own makeing, to make and forge lies against us, and then go to confute them: Unprofitable and vain.

Priest, *Never did the greatest Enemy of free Grace, so tye up and limmit God in the dispensations of Grace as you, that with good words and fair speeches (I would) deceive the Soules of the simple.*

Answ. Nay, Thou and such like, go about to tye up and limmit God in the dispensations of Grace, who would tye it up onely to a few, and deny its universal extent to all, and as those Priests of *Scotland*, that formerly curst all them that held Grace is free; and that with good words and fair speeches, we would deceive the hearts of the simple, is a slander against us, and against our end and intentions, and contrary to the tendency of our words and speeches.

Priest, Judas *got as much from God as* Peter *did, but he rejected it, but* Peter *made better use of it.*

Your free Grace, that all men have received alike, doth not exclude boasting; but say, Well was it with us that made better use of that, which others in hell got as well as we.

Thanks to our deligence, and good intentions and tractableness, in harkning to the Light within, which all the damned got as bright shining, as well as we; *but for Christ, we have no cause to thank him more then the damned have. This is the Language your Doctrine of free Grace teacheth men to say in their thanks-giving.*

Answ. Here-upon several of thy false conclusions and inferences against us, thou hast thus vanted and made a false Language of our Doctrine, contrary to the very nature and tendency of it; Who but men in hardness and impudent boldness, would go to confute, and raise absurditys on our Principles when they do not know them, but are yet to learn as thou art with thy companions? For it is not our Principle, nor the Language of our Doctrine that all have the knowledg of Christ [equally] and that *Judas* got as much from God as *Peter*, nor that free Grace all have received alike, nor that the damned got the Light within as bright shining as we; but that God is no respecter of persons, in that he gives liberally to all, so much of his Grace to every one as is sufficient; yet, not that all have received alike, or the same degree of Grace and Knowledg, &c. for all receive not (or accept not) that measure of Grace given to them to obey it. But whereas we are scoft at for saying, the cause of somes condemnation is their rejecting

ing the Light, and their disobedience stubbornes, *&c.* this is according to the Scripture Language as might be proved at large: For the fault is not to be laid upon God, but upon man for his disobedience, when he is consumed because of iniquity, which is stubborneſs, rebellion, *&c. For God willeth not the death of sinners, but rather their return that they may live; and, O man thy destruction is of thy self; But thy help is of me, saith the Lord*: so as God is clear when he judges. Now we can thank God without boasting, that he hath shewn such Love, Mercy, and Good will in Christ unto us; and Christ that he hath shewn us Power, Life, and sufficiency in himself, both to believe, obey, and give diligence; and the name of God we may praise, for all his Mercies and Blessings he attends us withal, in the way whereunto he hath called us, and indeed all Nations are called to praise the Lord, which if all do not, the fault is not Gods, nor to be charged upon him, or his free Grace, but theirs that reject it; *And have treasured up unto themselves, wrath against the day of wrath*; and on the other hand, they that count God *a hard Master*, and they that blaspheme against him in their Torment and Anguish, are but the *slothful servants*, and such *as have not recieved the truth in the love of it; but have had pleasure in their unrighteousnes*: And thereby have incurred displeasure from the righteous God, whose severity follows on them that reject his Love and Good-will: So these have not the Light as bright shining as we; These being condemned from the presence of the Lord, and from the Glory of his Power.

Priest, *How comes it that there is none among all these persons throughout the Nations (where the Scriptures have never been heard) that have Written in the defence of the Christian Faith, and against the Paganish worship*, &c. ? *Travellers should have given some account of it*, &c.

Answ. As if the Scriptures were not onely the cause of Life, Faith, and Salvation (according to thy former stuff) but of all Writing in defence of the true Faith, *&c.* Then what was the cause and ground of Sciptures? However, it appears thou art no great Traveller, nor hast had much acquaintance with such Travelers as we know have given account of more Christianity among divers of the heathen that have not Scripture, then is among many in *England* and *Scotland*, professing Christianity; besides we find in divers of the heathens (so called) their Writings many things

both

both Morral and Divine, both savouring of Christianity and of some spiritual sence, several of them had of the Nature and Life of Christianity which in it self is against all Idolatry of Pagans and others, though not in your borrowed terms and expressions of Religion and Christianity: And further, why should the Apostle make use of some of the heathens expressions, and *Gentils* experiences for proof, if they had no tendence to Christianity.

Pr. *But the best of those Nations and wisest, were the greatest Enemies to the Gospel.*

Answ. How provest thou that (for we deny it) and the ground of this thy peremptory censure and judgment, against all them that had not Scripture? Many of whom we believe were better then thy self; and hast thou known the best and wisest of them, that thou art thus positive against them?

Pr. *You have no warrant to say, that deaf persons to whom the Scriptures have no way been known, shall be saved.*

Answ. As much as to say, They that know not the Scriptures, know not Salvation, or shall not be saved; thou shouldest have said, They that know not Christ, or come not to him fall short of Salvation, the coming to whom, is through the Fathers drawings, who drawes by his own Spirit; and darest thou say, that deaf and blind persons shall not be saved, because they cannot hear and read Scripture.

Pr. *Before the Scriptures he taught by audible Voices, Revelations, &c. but now you make all to be the Light within.*

Answ. No Revelation is truely known without the Light within, for what may be known of God is manifest within.

Pr. *We deny that the Power of God is immediate* (Viz. *in his people*)

Ans. You may as well deny its being in his people, and their inward Communion with it, and therein you deny the very tenuor of the new Covenant, and hereby limmit that power to mediate teaching, Scriptures, *&c.* what in you lies, which tends to eclipse and detract from that Glory, Sufficiency, and Prerogative that is in Gods Power; this is very gross and ignorant.

Pr. *We grant it is true which the* Metaphysitians *and* Divines *say of God, that he concurreth in all works of creatures,* immediatione vertutis & suppositi, *but this ye know not what it meaneth.*

Answ. This makes against your selves if rightly considered, and falsly

falsly thou hast said of us (or of me) for I do know what that phrase means, both as to words and matter; but, and if we did not know what is meant, why dideſt thou uſe thy Latine phraſes and Scholaſtick terms, to ſuch as thou deemeſt ſo illiterate? Haſt thou not herein ſhewed thy ſelf a Bravado.

Pr. *He told us, he will exerciſe his power for us, and in us.*

Anſw. He will exerciſe his power in us, and yet not immediate; What contradiction's here?

Pr. *Why the Grace of hope ſhould be Chriſts more then the Grace of faith, &c.*

Anſw. Ch ſt is the Grace of all our Graces, and our all, a myſtery hid from thee and thoſe of thy ſpirit.

Pr. *Faith is a habit and an imperfect creature, for all habits are in the category of quallity, which is an accident and ſo an imperfect creature.*

Anſw. What Scripture have you Prieſts of *Scotland* for that? Of Faith being a habit, an imperfect creature, or accident; and, Is accident and habit all one? Where learned'ſt this Phyloſophy to define Faith? True Faith is not natural, nor a natural habit however, for thou haſt granted a ſupernatural ſaving Faith, but tis but a habit, an imperfect creature, whereas Faith is a fruit of the Spirit which is pure and perfect, and the myſtery of it is held in the pure conſcience; but if thou meaneſt imperfect creature as to the kind or quallity, its falſe Doctrine, and its being received by degrees doth not prove it; for its as truly and purely Faith and that of God, and ſupernatural in the leaſt degree (yea if but as a grain of muſtard-ſeed) as in the greateſt meaſure of it.

Pr. *It is as impoſſible it ſhould be otherwiſe, as it is that a man abiding a man ſhould eſſentially be a beaſt.*

Anſ. Is it as impoſſible Faith ſhould be otherwiſe then an imperfect creature as for a man to be eſſentially a beaſt? Sad Doctrine! This is worſe and worſe: Faith overcomes the world purifies the heart, juſtifies, the myſtery of it is held in a pure conſcience, yet not poſſible for it to be otherwiſe then an imperfect creature: Darkneſs, Confuſion, and Contradiction to Truth.

Pr. *The Grace of hope is imperfect, Chriſt is* the hope of glory.

Anſw. Theſe are one oppoſite to another, but Chriſt is perfect, who is the Grace and Life of all the Saints Graces.

Pr. *Chriſts Word was his audible Voice ſpeaking his mind.*

Anſw.

Answ. Other whiles his Word is the Scriptures (with thee) as if the Scriptures and his audible Voice were both one, which if this be true, all that read them hear Christs audible Voice; Is this Authentick Doctrine? But Christs own words shall stand against it, for, *Joh.* 8. 43. *Why do ye not understand my speech, even because ye cannot hear my word,* and we know, that who hear the Son heareth the Father also: But this is a mistery hid from the Carnal minded who Idolatrously pervert the Scriptures.

Pr. *Though Christ and the Spirit be one, yet he is not Christs Word, for Christ is not his own word.*

Ans. They that hear Christs Word and receive it, receive of his own Virtue and Life in, and the words he spake unto his are Spirit and Life, thou hast here but cavilled, which thou mightest as well have done against several Scriptures and against *Johns* saying, *In the beginning was the Word, and the Word was with God, and the Word was God,* &c,

Pr. *I call the Scriptures the Word of God, and the Gospel the Word of Reconcilliation: The Word of God is distinguished from the Word of Reconcilliation.*

Answ. Other-whiles the Scripture is the Gospel (and the Word of God with thee) now they are distinct, the Word of God distinguished from the Word of Reconcilliation; What confusion's here? Is not the Word of Reconcilliation Gods? *God was in Christ reconciling the world to himself.*

Pr. *The Gospel are a part of the Scriptures, and may be called one with them; the Gospel is contained in the Scripture.*

Answ. The Gospel is the power of God to salvation to every one that believes, it was preached to *Abraham,* and was before the Scriptures, and is everlasting; but thou hast spoken blindly here as before; for, Is the power of God contained in the Scriptures? Then all that have the Scriptures have that power in them (or from them) which is not true.

Pr. Rom. 16. 26. *The Preaching of Jesus Christ according to the Revelation of the Mistery which was kept secret since the world began, and by the Scriptures of the Gospel, according to the Commandment of the Everlasting God, made known to all Nations, for the obedience of Faith.*

Answ. But thou and such do not so preach Christ, nor are so commissionated to preach, at the Commandment of the Everlasting God,

God, who deny Revelation, and his imediate Teaching now, and this contradicts much of thy dark stuff; for here the Revelation of the Mistery is prefered before the Scriptures, and the Preaching according to them, was from that Revelation of the Mistery which the Apostles had in them, but, were the Scriptures that Revelation, and kept secret since the world began? The Revelation of Christ was the Mistery, *Christ within, the hope of glory*, a mistery hid from Ages, *&c.* How was it by the Scriptures made known to all Nations for the obedience of Faith, if in many Nations there be neither the knowledg of Christ nor Scripture, according to thy former? And of that *Rom.* 16. 26. which thou sayest is the Scriptures of the Gospel; thou hast wronged the Scriptures herein; for it is the Scriptures of the Prophets, *&c.*

Pr. *The Gospel and Mistery of Christ, is made manifest by the Scriptures of the Prophets preached to all Nations; not by a Light within: If it were not in the Scriptures, How could it be manifest and made known by the Scriptures?*

Answ. If not by the Light within, How by the Scripture without it? Have all that hear Scripture read or preached, the knowledg of the Mistery of Christ without the Light within? How then doth the Apostles speak of the Revelation as before? Did not he preach from the Light within, or Revelation of the Son in him? *Gal.* 1. 16. How ignorant hast thou shewed thy self in this matter?

Again, the Mistery was not made manifest by the Scriptures alone, or barely, for both Revelation and Preaching is mentioned before; and to tell of the Gospel and Mistery being in the Scriptures, is as much as to say, the power of God or Christ is in the Scriptures.

Pr. *Doth not* Mark. chap. 1. 2. *call what he wrot, the Gospel? Where he saith,* The beginning of the Gospel of Jesus Christ, *&c. Have you a forehead that cannot blush, that tells us that the Gospel is not Scripture? What a seared conscience and shameless boldness have ye attained to?*

Answ. It is not from any seared conscience, nor shameless boldness for me to assert the Gospel was before the Scripture; and if *Mark* intended his Writing (or what he writ) to be the beginning of the Gospel of Jesus Christ, then it follows, that the Gospel of Jesus Christ did not begin before *Mark* wrot that Revelation,

Revlation, and then how doth he mention what was written in the Prophets, and tell of the Gospel of Jesus Christ? And did not Jesus Christ shew forth his power and preach the Gospel, before that of *Mark* was writ? But seeing thou hast taken the liberty, both to give thy meanings to Scriptures, and pretends to compare one Scripture with another, I may have liberty to tell the other Scriptures in this case, as in, *Luke*. 1. 1. he saith, *Forasmuch as many have taken in hand to set forth in order a declaration of those things, which are most truely believed amongst us*, and ver. 3. *It seemed good unto me also*, &c. And Act. 1. 1. *The former Treatise have I made O Theophilus*: So what they writ, it was a Treatise or Declaration of things spoken, done, and believed, and much of which relates to the historical part of things and matters; but if the written Declaration, Treatise of things, or Scripture without, be the Gospel, then hireling Priests may be silent, and let people read them, without spending their mony of them for their various meanings, traditional Interpretations, *&c.* for the Gospel ought not to be added to, nor another preached; how-be-it there is a difference between true Preaching, proceeding from the immediate Spirit and Power of God; which *Paul* was a Minister of, and the Scriptures or Writings outward, without the Spirit or Life; for *Paul* was not a Minister of the Letter, but of the Spirit and New Testament.

And is not a living Ministry and Voice, especially where it lives by vertue of the Power of God, from whence it immediatly comes of more force and authority then the Letter, or Writings, which Scriptures signify? Yea I do further affirm, that the same Words or Declarations, as immediatly proceeding from the Power or Spirit of God, is of more force and effect then the same words would be as spoken onely from Scripture without. Deny it you Priests if you can, I can in the Name of the Lord, largely demonstrate it against you.

Pr. *The Scripture is Everlasting*, Viz. *what is contained in them.*

Answ. Confusion, Are they both one? This is like much more.

Pr. *Is not the Gospel written by the Prophets, the Scriptures written by them.*

Answ. Then *Marks* Writing was not the beginning of it, heres contradiction and error; again the Apostle calls them the Scriptures

Scriptures of the Prophets, but ſpeaks of the Goſpel, Revelation and Miſtery before, ſee, *Rom.* 16. 25, 26. where its very plain he makes a diſtinction between them and the Scripture.

Pr. *I deny any immediate Teaching by God.*

Anſw. Then thou denieſt God to Teach his people himſelf, when he dwells in them, wherein thou haſt denied the truth of the Goſpel and New Covenant.

Pr. *Chriſts Immediate Teaching will no way follow, for his opening the underſtanding to know the Scriptures; for he doth by the ſame ſupernatural influence ſhine on the underſtanding, and Scriptures,* Luk. 24. 32.

Anſw. Doth Chriſt by a Supernatural Influence ſhine on the underſtanding, and yet denieſt thou his immediate Teaching, What a Labyrinth of Confuſion and Diſtraction art thou fallen into! And it appears, without this Supernatural Influence ſhining on the underſtanding, the Scriptures are not truely known nor opened.

Pr. *That Chriſt was firſt known himſelf, or he gave the knowledg of the Scriptures. The Apoſtle* Paul, Rom. 16, 26. *denies your conſequence.*

Anſw. Have any a Supernatural knowledg or faith of the Scriptures, who have not a knowledg of Chriſt? It ſeemes thou haſt forgotten thy former words; and the Apoſtle doth not deny my conſequence; for he had a knowledg of Chriſt before he Preached him, or writ Epiſtles concerning him, and his knowledg of the Son of God, was by his Revlation in him, beſides the very Order, Tenour, and Matter of the Apoſtles words cited by thee, makes for me againſt thy ſelf, ſee, *Rom.* 16. 25, 26. for they run thus, *Now to him that is of power to ſtabliſh you, according to my Goſpel, and the preaching of Jeſus Chriſt, according to the* Revelation *of the miſtery, which was kept ſecret ſince the world began: But now is made manifeſt, and by the Scriptures of the* Prophets, *according to the commandment of the everlaſting God, made known to all nations for the obedience of faith,* &c. this thou mayeſt peruſe again to thy owne contradiction.

Pr. *The Cauſe indeed muſt be before the Effect, and yet not allwayes in order of time, but of nature,* &c.

If there be a Pryority, *or Poſteriority of Chriſt in the Soul, certainly the Scriptures hath it in the order of nature; though the Lord in the communicating the knowledg of them, he is in his being firſt;*

because, the Cause must be before the Effect; so the giver of knowledg before the knowledge given.

Answ. This being rightly considered, we find both contradiction and Ignorance in them; for, Is the Cause before the Effect allwayes in order of nature, not of time, and yet, have the Scriptures the priority in the order of Nature? Where learnedest thou this distinction? not from the Scriptures nor from Christ; Surely Christ hath the Priority in order of time, for he is in his being first, and if the Cause must be before the Effect, allwayes in order of nature; then he hath it in both; for he was the cause both of Scripture, and communicating the knowledg thereof, as thou confessest; as also, that the Cause must be before the Effect, so the giver of knowledg before the knowledg given: And indeed, *He was before all things, and by him all things consists, and in all things he is to have the preheminence, and priority: Who is the First and the Last*, the *Foundation*, the *Beginning* and the *End*. But thy saying if there be a Priority, or Posteriority of Christ in the soul, certainly the Scriptures hath it in the order of nature; in this thou comest off but very faintly and dubiously, and bringest the controversy to no result nor clearness, but art confused; for if there be a Priority of Christ in the soul, then it is not of the Scriptures, it being a Priority of Christ, who also doth by a Supernatural Influence shine on the understanding, &c. But in these matters much might be said, which time would fail thorowly to treat of.

Pr. *The Judicious will think you a pittifull abject, who expose your self to shame and ludibrie*, &c.

Answ. Thy censure and scorn herein I vallue not, it will fall upon thy own head, and theirs that have taken thy part herein.

Pr. *Without the Sanctifying knowledge of Christ, one may understand the Scriptures without error and jangling.*

Answ. This is both erronious, and contradicts much that thou hast said before and after, which I need not very often repeat.

Pr. *Most men, have both preached the Truths in the Scriptures, and maintained them by Writing, who never had any Sanctifying Knowledg of Christ.*

Answ. This is like the former, and that [most men have preached Truths in Scriptures] is too large a word, and contrary to what thou saidst before of other Nations; but what do these things tend to, but to set up unsanctified persons, to be Preachers or Priests: But too many there are of such already, for of them and

their pollutions many are grown ſick, and the earth will vomit them out, and all that ſeek to maintain them againſt Chriſt and his Kingdom, which he is ſetting up.

Pr. *For* Judas, *he preached the Truths*, &c. *The* Scribes *and* Phariſees *that ſat in* Moſes *ſeat preached Truths; whereas Chriſt bad hear them*, Mat. 23. 2, 3, 4.

Anſw. But doth this prove that *Judas* had no ſanctifying knowledg of Chriſt? Herein haſt thou erred; for *Judas* had part of the Miniſtery, from which by tranſgreſſion he fell, *Act.* 1. 17, 25. So tranſgreſſion was the cauſe of his fall from the Miniſtery, and that Scipture, *Mat.* 23. 2, 3, 4. proves not that Chriſt bad them hear the *Scribes* and *Phariſees*, nor that they were true Miniſters of Chriſt; though wherein they ſat in *Moſes* ſeat, and read or preached his Precepts (when in force) they were to be obeyed, but Chriſt reprehends them in many places for corruptions got in amongſt them, contrary to the Law, and for their vain Traditions and Precepts of men; and therein they were not true Miniſters of the Law, much leſs of Chriſt.

Pr. Some preached Chriſt out of envy and ſtrife, *and not out of love, &c. yet preached Chriſt and the Scriptures without errors*, Phi. 1. 15, 16, 17. *Shall we ſay they had the Sanctifying Knowledg of Chriſt who had not love to him, who hath not good will to him?*

Anſw. Thou haſt not proved that they preached Chriſt and the Scriptures without Errors who were in Envy and Strife; for they were guilty of Error in the ground (*Viz.* Envy and Strife) and where that is, ther's confuſion and every evil work; in that Chriſt was preached and his Name publiſhed in thoſe dayes, the Apoſtles rejoyced; but not in the Envy and Error, of ſuch as preached him out of Envy, who were not ſanctified for ſuch a work.

Pr. *Your reaſon that without Chriſt we can do nothing, is to be meant in a Supernatural way.*

Anſw. Is not that in a Supernatural way, which is without Error and Jangling, and good and acceptable to God?

Pr. *If they believe them to be true, do they not know them.*

Anſw. No, All that believe them to be true, do not know them; for thou haſt granted an hiſtorical Faith of Scripture.

Pr. *He that hath heard, and learned of the Father, cometh to him*, Joh. 6. 44.

Anſw. But all that have read and heard Scripture, have

not

not heard nor learnd of the Father; nor come to Christ.

Pr. *None can know the Truths of the Scriptures without the Sanctifying Knowledg of Christ.*

Answ. This is according to what I say, and overthrows very much of thy matter according as hath been largely proved before.

Pr. *He will lead believers into all Truths, this is the meaning; That is, he will keep them from a total and final defection from Truths necessary to Salvation; and lead them into Truths, which are thus necessary,* &c.

Answ. This acknowledges in part to the truth of what I have said, also, to the Spirits leading into all Truth; yea, into all Truths necessary to Salvation: And then the Spirit of Truth is sufficient for us to depend upon, for this leading and preservation.

Pr, *The Disciples, all of them (except* Judas*) had received the Sanctifying Spirit.*

Answ. How hast thou excepted *Judas* from the Sanctifying Spirit, when he had part of the Ministery, which his transgression was the cause of his falling from?

Pr. *They were all ignorant of the Resurrection, and mistook the nature of Christs Kingdom; as if it had been of this world,* Luk. 24. 21. Act. 1. 6. *The* Galatians *who had received the Spirit, yet were they led into Error.*

Answ. If they that had received the Spirit might erre in these matters, much more they that had no Sanctifying Knowledg, which contradicts thy former; of their preaching of Truths without Errors.

Pr. *He did not tell them ye erre not having the Spirit, but* not knowing the Scriptures.

Answ. The Scriptures they could not truely know without some Sanctifying Knowledg of Christ, as before confest, or of the *power of God to salvation*; so their ignorance of the Scriptures in a Supernatural sence, was from their ignorance of the power of God, which unvails the heart to read and understand them.

Pr. *For what ye say we plead for sin, it doth more duely fall on the Doctrine that saith, believers may totally fall, as you say* Peter *by his denial did, and* David *likewise by,* &c.

Answ. Nay, To say there are believers that may fall from Grace (who are not yet come to an established and grown state in the Truth and Power of God) is no pleading for sin, as your

Doctrine

Doctrine contending and disputing for sin in all, term of Life, especially, whiles we exhort all to watch and look dilligently to Grace received, and withal warn them, *&c.* that such a falling away may be prevented; for it was no pleading for sin in the Apostles, to warn the Churches by the example of some that fell, or of such *as made shipwrack of faith and a good conscience*; or of such *as drew back to perdition, denied the Lord that bought them*, and such *whose latter end was worse then their beginning*. But to charge us with saying, that *Peter* and *David* fell totally; this is a slander and forgery against us, as there are many more in thy bundle.

Pr. *If our peace stood in our inherent Righteousness, &c. in our good works, &c.*

Answ. [Inherent Righteousness] are thy own words obtruded upon us, in thy own sence (as imperfect) and so in that sence not Gods nor Christs; for in Gods Righteousness, received in Christ by faith, our peace stands, and of this, the true believers are partakers in them, they being in that living Faith, the Righteousness whereof is not devided from it.

Pr. Davids *Peace stood not in the freedom from all sin, but in that God did pardon his sin; and did not impute the same*, Rom. 4. 6,7,8.

Secondly, *If none ever had, or shall have Peace here on earth, but such as are in this Life free from all sin; then you alone may boast of it*, &c.

Answ. He whose Transgression is forgiven, The man unto whom the Lord imputeth not iniquity, in his spirit there is no guile Psa. 32. 1, 2. And David bid, *Mark the perfect man, and behold the upright; for the end of that man is peace. And blessed are the undefiled in the way; they also do no iniquity*, &c. And in this state stood *Davids* Peace, contrary to what thou hast Erroniously spoke of him here.

Secondly, And what thou hast said of our being free from all sin, that we alone might boast of it; this thou dost not believe of us, and therefore hast ironically Scoffed and Jeered, contrary to thy own thoughts and intentions: And in implying none on earth free from all sin, hast again erred, and art herein sufficiently confuted allready, thou having herein implyed, none here ever born of God, none here to abide in Christ, or come to perfect Holyness; or to be washed from all sin by the Blood of Christ: So thy Doctrine is contrary to the Apostles.

Pr.

Pr. *For none either of the Prophets, Apostles, or Saints, that we find in Scriptures, ever were thus quallified for Peace.*

Answ. This seems to be a large and general charge against the Prophets and Apostles, who generally contrary to this Doctrine testifyed unto the Peace of God, which is perfect, which attends the Righteousnes (or heavenly Image) of God, which is also perfect, and known in the new Covenant, whereby he takes away sin, and establisheth his people in Righteousnes, and the Prophets could testify that the Lord was their Righteousnes, who wrought all their works in them, and to the true Apostles, *Christ was made wisdom, righteousnes sanctification*; so thou & you have shewn your selves ignorant of the Scriptures, and of the Prophets and Apostles states and quallifications; and what sin or sins they all had, which they (or any of them) were not freed from before death, is not yet proved by any of you, who are found in the work of the old accuser of the Brethren.

Pr. *Sin is remaining in part in all the faculties of Gods Children*, &c. *except ye had made appear, that* Pauls *Will, and Affections, and Mind, were perfectly against sin: Some stain and inclination to sin, by the contrary corruption still remained in some degrees in his Will, Mind, and Affections*, &c.

Answ. This is a sad accusation against all Gods Children againe, and what is this but a pleading for sin, and tending to strengthen the hands of evil doers? What, all the faculties of Gods Children, having sin and corruption in them? The Priests were wont to tell of a Regenerate part; What part is it? No faculty clean, sad newes! Thus to accuse *Pauls* Will, Mind, and Affections, as having corruption remaining still in them; whereas his Will was to the good, his Mind and Affections, were *on things above* (when converted, and victory obtained) and the vile affections and desires mortified, which they that are Christs have crucified; and his saying, *With my mind I serve the law of God, but with my members the law of sin*; related to the state of his Warfare, and shewes an opposition in his mind against serving sin; But thy Doctrine signifyes thus much, as if he had said; with my Mind I serve sin, and with my Members I serve sin, yea; with my Mind, Will, and Affections I serve sin, and the Law of God both; this were a serving two Masters: And then where's the contrariety and opposition thou speakst of afterward.

Pr.

Pr. *I ſaid, There was Fleſh and Spirit in him, ſo that neither the operations of the Fleſh or Spirit were compleat and perfect, becauſe of the oppoſition they have one to the other, the Fleſh and Spirit are contrary one to another.*

Anſ. Thy making the oppoſition between the Fleſh and the Spirit, and their contrariety one to the other, thy reaſon to prove that neither the operations of the Fleſh or the Spirit were compleat and perfect, it proves the quite contrary; for the Spirits oppoſition to the Fleſh, and its contrary operation, proves that the Spirits operation is pure and compleat againſt that which luſts againſt it; and ſo againſt the fruits and works of the Fleſh, which are (abſolutely) alſo oppoſite to the fruits of the Spirit, yet they through the Spirit, came to mortify thoſe deeds and works of the Fleſh which were corrupt.

Pr. *Ye cannot do thoſe things that ye would; becauſe he could not Will them perfectly.*

Anſ. Its God that works in the believer, both to will and to do, and his Work is perfect; and to whoſe Will, mans Will ought to be ſubject.

Pr. *If all the imperative faculties of the Will and Mind, and (inferiour) of the affections, be fully and ſtrongly joyned for any action, the members of the body cannot but be obedientially,* &c.

Anſ. Then ſuch as have the mind of Chriſt, whoſe Wills and Minds are ſubject unto his, as theirs whom he calls his Brethren, and whoſe affections alſo are ſet upon things above, ſuch have unity with Chriſt and in their faculties (as thou calleſt them) and therefore their members muſt needs be obedientially ſubject, as theirs who are ſanctified throughout, in Body, Soul and Spirit.

Pr. *What part of him did ſin dwell in, if neither in his Mind, Conſcience Affections, &c.*

Anſ. He ſaid, *In his fleſh dwelt no good thing,* but it was not all his life time of continuance.

Pr. *If you can find out any other faculty of the Soul, which can be a ſeat for ſin to dwell in, then theſe three; the Schooles will be beholding to you for your new Philoſophy.*

Anſ. We may therefore ſee what Schooles and Diſcipline you have, that would be beholding to us, to find out ſome other faculty of the Soul for ſin to dwell in; but me-thinks thou ſhouldſt intend better then thy words import, and have ſaid: You would be be-

beholding to us, to shew you another, which is no seat for sin, and that you should not seek for more room for sin, for it hath as much room amongst you as you can afford it, in all the facultys, both superior and inferior, both in the Wills, Minds and Affections: But soit had not in the Children of the Light.

Pr. *The pure Protestant Religion, which is held out from Scriptures.*

Answ. Is that your pure Protestant Religion, that pleads for sin in all the facultyes of the Soul? An impure Religion and Doctrine of the Ministers of sin, pure Religion where it is, there's a *keeping unspotted of the world.*

Pr. *There is a Righteousness of Christs Sufferings and Merit imputed,* &c. *which begets Peace, which may consist with sin in a believer, though thereby no Condemnation to him.*

Answ. Christs Righteousness is known to be pure and perfect, and not to consist with sin, for they are inconsistant, and the believer that's come *to a fellowship of Christs sufferings, and a conformity to his death,* to know his Righteous Will by faith imputed; *he walks after the spirit, not after the flesh, and to such there's no condemnation,* Rom. 1. 8.

Pr. Cleanse thou me from my secret sins.

Answ. Then let not secret sin remain in me all my Life time, let not sin and corruption remain in all the faculties of my Soul so long as I live,

Pr. *There is a Righteousness which is the same with Sanctification which is not perfect and compleat, therefore no man by this inherent Righteousness is justified.*

Answ. What Righteousness (and whose) is it, which is the same with Sanctification, which is not perfect? Is it Christs yea or nay? And, Is Sanctification imperfect in this Life? And, Is this that thou calleſt inherent Righteousness? In this thou hast but acted the part of Sathans messengers, as here-tofore, and contradicted the Apostles Doctrine, who preached to present men perfect in Christ, and exhorted *to purge themselves, from all filthiness both of flesh and spirit* (and so) *to a perfecting of holiness in the fear of God*: And, Was not Christ made unto them, *Righteousness, Sanctification, and Redemption*? And is he devided or imperfect in what he is to the Saints? What grose and false stuff hast thou implyed and vented? And it was they that were *washed and sanctified*;

that

that were juſtified in the name of the Lord Jeſus, and by the Spirit of our God. See, 1 Cor. 6. 11.

Pr. *You do not admit of this Doctrine. Your new Light you pretend, is nothing but old damnable Popery.*

Anſ. Our new Light (as thou calleſt it) is the Light of Chriſt, the ſame the Apoſtles preached, and bears witneſs to their Doctrine againſt thine and the Prieſts who oppoſe it: And its Blaſphemous and Damnable in thee, to deem this our Light, nothing but old damnable Popery; it will appear that thou art nearer Popery then we, in thy contending for ſin term of Life, but onely thou telleſt us not of a Purgatory.

Pr, Paul *had victory begun but not compleated, except from the the Condemning Power of Sin, but the Reigning Power and Defiling, was not ſubdued totally,* &c.

Anſ. Confuſion: And contrary to *Pauls* Doctrine and ſtate, to tell of victory, and yet the Reigning Power and Defiling not ſubdued totally; as much as to ſay, his Enemy was conquered and yet Reigned ſtill; whereas he ſaid, *He had fought the good fight of faith, and had kept the faith; he was more then a conquerer through Chriſt that loved him. And they to whom there was no condemnation were in Chriſt, and walked not after the fleſh, but after the ſpirit.* And was there not ſuch as were compleat in Chriſt to whom *Paul* wrote; and doſt not believe that he had attained to as high a growth as any of them to whom he writ or preached; conſider it.

Pr. *In the preſent time,* I am ſold under ſin, That good that I would do, I do not; *if he had ſpoken to their capacity as weak, he would have told them, he had been under ſuch a condition, but he was delivered from it: When* Paul *ſpeaks of a condition wherein he was, he does not ſay,* I am, &c.

Anſ. *Paul* did ſpeak unto the *Romans after the manner of men becauſe of the infirmity of their fleſh,* Rom. 6. He did alſo ſignify the ſeveral ſtates which he had paſſed thorow, as how it was with him before the Law came, and how when it came, and his warfare, as alſo his deliverance; ſo that I ſay again and ſtill affirm, that *Paul* could not be in all thoſe ſtates he mentions, or repreſents to the *Romans* at one and the ſame time (when he ſo writ, as in the preſent time) as thou very blindly haſt aſſerted, argued from hence, and caviled againſt the truth of what I ſaid, and the moſt ſtreſs of what thou ſayeſt for reaſon, or proof againſt me, is as

much as a Child might say that has learned his Accidence, *Viz.* that the present Tense is not the preterperfect Tense; whereas if it must be taken for granted from thy feeble reason, that *Paul* was in all those states at one and the same time, then he was both *carnal sold under sin* and yet *spiritual*, a faithful Apostle that could preach in the fullness of the Gospel; as if *carnal sold under sin*, and *spiritual*, made free from the Law of sin and death, by the Law of the Spirit of Life were both one, but, *to be carnal sold under sin* was miserable bondage, not consistent with his Saintship and Spirituallity: And when he said, *With me to will is present, but how to perform that which is good, I know not*; if that was his present condition, then (as thou argueſt) because spoke as in the present Tense; Then what did *Paul* at that time in writing that Epistle? Did he perform that which is good, yea or nay? If he did, Then knew he what he did? Or, did he do he knew not what in it? Surely thy Doctrine doth strangly misrepresent and wrong *Paul*, that Servant of Christ, and the Lords Freeman, who knew the Mysteries of Christ, though sometimes, *he became as weak to the weak*, &c. But if it should be objected, as some vainly have done, that there was an unregenerate part in *Paul*, of which he speaks in those cases; then this would make much of his Epistles to proceed from an unregenerate or carnal part, which were gross and contrary to their own Doctrine. And to that saying, if he had spoke to them as weak, he would have told them he had bin under such a state, but he was delivered from it; to the very same purpose he did speak to them, *Rom. 7. 5. For when we were in the flesh, the motions of the sins which were by the Law did work in our members, to bring forth fruit unto death; but now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter.* So that its plain, he told them both of his captivity and of his deliverance, speaking in the fore-part of the chapter plainly in several things, with relation to what he was in the flesh in the time past, and also how he was delivered; and so, *both the body of sin and death, and the law of sin*, he came to be delivered from *by the law of the spirit of life in Christ*; *through whom also he was more then a Conqueror.*

Pr. *How bold are you, charging the present time for the by-past, for which you have neither passage in that, nor any other Scriptures, the sence of the words being all along in the present time*, &c.

Answ.

Answ. This is but like the former, from ignorance both of the Scriptures and the Apostles states, concluding them in all those states wherein they personated themselves, either to represent what they had gone thorow, or the condition of others to whom they wrot or spoke; but from this mans Argument, where *Paul* said, *Christ came into the world to save sinners of whom* [*I am chiefest*] and the Apostle *James*; *with the same tongue bless we God, curse we men*, these things ought not to be; this being spoken in the present time when they writ; from this mans Argument, *Paul* was then the chiefest or greatest of sinners; How was he then counted faithful and put into the Ministery? Or was he the greatest or chiefest of sinners when faithful? Then who are the least of sinners if the faithful, such as are saved by Christ be the chief; And was the Apostle *James* one that did curse men, when he exhorted against it, or what he said, had relation to them (or some of them) to whom he writ? And *Pauls* being the chiefest of sinners, to his being injurious and a persecutor before converted, or if the chiefest of sinners after conversion, and counted faithful; What was he before conversion? Or if it was before; Then did he not amend and become better when he came to be converted, to receive Grace and Apostleship?

Pr. *As for that by-gone state before he was begotten; Was he groaning under a body of death? Was he giving thanks for victory through Jesus Christ? Yet all these are knit together.*

Secondly, *If ye say it was a state after he was begotten of God, ye grant all that we affirm; that a Believer ever after he is begotten of God, is not free from Sin.*

Answ. This still depends on thy former errors and absurdities against *Paul*, for groaning under a body of death for deliverance or victory, and giving thanks for victory through Jesus Christ, are two differing states, and not knit together as if they were one and the same condition; How blindly and sottishly hast thou reasoned herein?

Secondly, If we say it was a state after he was begotten, *Viz.* that he was groaning for deliverance, we do not grant therefore that a Believer ever after is not free from Sin, as falsly and absurdly thou inferest upon us; as if a Believer had no growth nor encrease in faith and victory after begotten of God, which if it be thy belief, according as thy words imply, it is not ours; for we know

know and believe a growing from strength to strength, and a revelation of Gods Righteousness from Faith to Faith in the true Believers, and that by Faith victory is obtained by degrees, with such as are begotten and born of God, whom the wicked one cannot touch; and through Faith in the Power of God, Everlasting Salvation comes to be attained to by them; such as keep the Faith, and hold fast the profession of it without wavering.

Pr. *They do not so perfectly mortify, as that there are no lusts in them; otherwise it were to no purpose for* Peter *to exhort the believing* Hebrews *to abstain from their lusts.*

Answ. Nay, Herein thou hast erred and perverted, and wronged *Peters* end and intention, which is clearly against such as thou art, who plead for continuance of sin and lusts in them; which if they alwayes be to continue here, and cannot be abstained from as thou intimatest, then to what purpose was it for *Peter* to exhort them to abstain from them, especially if he had been of thy faith that they could not, or had not power to abstain from lust, &c. But herein thou hast sufficiently discovered whose servant thou art.

Pr. *When they are Believers and begotten, they are so freed that the evil one cannot touch them.*

Answ. Much less lead them into Sin, or keeps up the reigning power of it in them so long as they live: This contradicts all thy corrupt Pleas and Arguments for Sin.

Pr. *They do not fulfil its Lusts, as to continue in Sin wilfully and deliberately without repentance; yet they are not freed from Sin wholly.*

Answ. Yes wholly, when the wicked one hath not power to touch them. But thy saying they do not fulfil its Lusts, as to continue in Sin wilfully without repentance; now may not this be taken that they do continue in Sin, Lusts, but not wilfully without repentance; But do they *Sin* wilfully with repentance? Hast thou cleared Gods Children herein? Whereas, *such as walk after the spirit, shall not fulfil the lust of the flesh*; but are in that which mortifyes the vile affections and desires, and subjects the whole man to the will of God, *Viz.* to Righteousness and Holyness.

Pr. *In many things we offend all.*

Answ. But not in Christ the one thing; *for, he that abides in him sinneth not.*

Pr.

Pr. *To be unblamable; Is that Grace? Is universal in all parts of the renewed man, though not absolute, &c. to be unblameable and unreproveable, may stand with Sins of infirmity.*

Answ. To be unblameable, is to Live as the Grace teacheth; namely, *To deny ungodliness and worldly lusts, and to live godly and soberly in this present world*: For Sin and Ungodliness is blameable and reproveable wherever it is, it being contrary to the Grace and its teaching, which is absolute as well as universal in the renewed man, and is not consistent with Sin, nor imperfect as you Priests of *Scotland* have rendered Grace, Faith, *&c.* as they among you formerly, that cursed every one that saith, Faith is without Sin, and would have all the people to say Amen to it; wherein your blind zeal out-runs your understandings, and made you discover your folly and madness, to set people on cursing; yea, to curse such as held the Truth, contrary to that Doctrine, *bless and curse not.*

Pr. *In the* Book *of* Common Prayer, *there is a promise,* To forsake the Devil and all his Works, the vain Pomp and Glory of the world, and Sinful Lusts of the flesh, and be led by Gods Spirit to keep his Commandments: *Many of those who promise may do this, and keep it in the sence the Scripture holds, that is; that they shall disallow, purpose and endeavour against those ills.*

Answ. So; Here thou hast justified these promises, and many of those who promise as keeping it, that is (sayest thou) they shall disallow, purpose and endeavour against those ills, as if that purpose were a forsaking the Devil and all his Works, *&c.* the Sinful Lusts of the flesh, a keeping Gods Commandments, *&c.* when as thou hast denyed that any may attaine to such a state, but they must purpose and endeavour after it; when as the promise is absolute, to forsake all sin, *Viz.* all the Works of the Devil, and to walk in the Commandments of God all their life. What a medly hast thou made here, like the time-serving Priests; that vindicate the Common prayer and Episcopacy, after they have denyed it, and many of them covenanted against it: We thought that the Priests and *Kirk* of *Scotland*, had been more zealous and sincere in their way against the Episcopal Traditions, then thou hast here appeared: Will the rest of thy Brethren of the *Kirk* of *Scotland* own thee in this matter? Or art thou their mouth; that thou takest upon thee, to be such a contender for the pure Protestant

Religion

Religion (as thou calleſt it?) But is that any part of your Religion to tell of God-fathers and God-mothers? And to cauſe them to promiſe and vow in the Infants name, and for the Infant (as its ſurety) to forſake the Devil and all his Works, &c. all the Sinful Luſts and deſires of the fleſh, and to keep Gods holy Will and Commandments, when you do not believe it poſſible ſo to do in this Life.

Pr. *As many who are commended for keeping his Commands, their Sins and Failings are not-with-ſtanding recorded.*

Anſw. Sins and Failings are not conſiſtent with keeping Gods Commandments, Sin being a tranſgreſſion of the Law; which, when tranſgreſſed and failed of keeping, it is not kept then, nor the blameleſs ſtate ſtood in.

Pr. *You with groſs ſubtilty bear out this ſence; That he who at his death is made holy, is made holy ſomtimes before his death.*

Anſ. He is ſometime a dying before dead, if at their death, be upon their death or dying (as thou ſayeſt) yea, ſome are many houres, having the ſymptomes and pangs of death upon them, before they are dead, and in this ſence I ſuppoſed thou intendeſt, by ſaying at their death they are freed, &c. that it was upon their dying, when the throws or pangs of death are upon them; or, when we commonly ſay a perſon is a dying, when he breathes very weakly, faintly, and ſometimes with ſhort breathings, a little before breath is quite gone, and then there muſt needs be a little ſpace in this Life, before the perſon is quite dead.

Pr. *You might as well infer, if one ſhould ſay, that at his death his Soul aod Body are ſeparate; that he ſaid, they are ſeparate ſometime before his death; at his death is meant immediatly upon his dying.*

Anſ. A falſe inference put upon my words, which doth not at all follow; for when the Soul and Body are ſeparate, or the Soul is gone out of the Body, this is after death, now upon dying is not after death; for when the Body is without the Spirit it is dead; ſo, if thou will have it, that when the Soul and Body are ſeparate, the Beleiver is then free from ſin; tis not in this Life, and then; Where's the *Popes* Purgatory? And who is now guilty of damnable Popery? Is this your pure Proteſtant Religion?

Pr. *I never found but that they* (Viz. *our Brethren*) *ſaid,*

Believers

Beleivers Souls either at their death (which is immediately upon their death) or after death, are made perfectly holy and received into glory.

Anſw. Upon dying, and after death are two things, ſo it appears ſtill you are devided ſomewhat in this point; ſome of you ſaying, upon their dying, Beleivers are made perfectly holy, others ſay, *after death*; however by this we may obſerve that your Doctrine tends to make people ſerve the Devil (by living in ſin) ſo long as they have any time and ſtrength, to do any ſervice for him; that is, till they can ſerve him no longer.

Pr. *They may mean and underſtand, that the perfect holineſs of both Soul and Body is not to be till the Reſurrection; which is nothing differing from that which I ſay; I do not ſay that the Body in the grave is capable of holineſs till it be raiſed.*

Anſw. If this doth nothing differ from what thou ſayeſt, its very ſtrange, dideſt not ſay a little before [upon his dying?] What's done upon his dying? Is he made wholy free from Sin yea or nay? If thou meaneſt onely the Soul, that that's onely freed from Sin at death or *upon dying*, and not the Body till it be raiſed (as thou ſayeſt) Then what becomes of the Sins and impurity of the Body in the mean time, or the defilments and pollutions thereof? Doth it dye with the Body (ſeeing the Soul is pure when it aſcends to God?) Or if the Body be not capable of Sin in the grave; Then where is the being of unholineſs and corruption to be done away, ſo long after death as is imagined? Or to ſay that perfect holyneſs of both Soul and Body, is not till the Reſurrection; (how long after death you know not) Doth not this make for the *Papiſts* imagination of a Purgatory? For if the being throughly purged from all unholineſs be not till after death, it muſt be ſome where; but this your Doctrine is contrary to the Apoſtles, who ſaid; *How can we that are dead unto ſin, live any longer therein? And being made free from ſin, &c. He hath waſhed us from our ſins in his own blood, &c.*

Pr. *From* Pro. 24. 16 *It cannot be ſo properly ſaid,* The godly fall ſeven times into trouble and rise again.

Anſw. Yes, *The godly falls into many troubles and afflictions; but God delivereth them, out of them all. And he is with them in ſix troubles, and in ſeven he will not forſake them.* And its plain from that of *Pro.* 24. 15, 16. that the juſt mans falling ſeven times

and riſing again, is of another nature then the wickeds falling into miſchief; for in *verſe.* 15, 16. its ſaid, *Lay not wait (O wicked man) againſt the dwelling of the righteous: ſpoyl not his reſting place: For a juſt man falleth ſeven times and riſeth up again: but the wicked fall into miſchief.* It is not ſaid (as many of you have wronged the Scripture) that the Righteous man ſins ſeven times a day; yea, ſome of the Prieſts and Profeſſors, have not onely ſaid ſo, but have alſo ſaid; that the moſt Righteous man that is (or ever was) ſins ſeven times a day, which is a deceit and corruption put upon Scriptnre.

Pr. *As for my ſaying a* day, *it was a miſtake of the citation of the place, though its not contrary to ſence; for Chriſt ſaith to* Peter *that he ſhould forgive his Brother ſeventy times ſeven times, which implyeth that a Brother may offend in the day time.*

A. If he who is a Brother may offend in the day time; Doth it therefore follow that all the godly or brethren do fall into ſin ſeven times a day? And wilt thou (to ſerve thy perverſe and corrupt end) ſay, in that a Brother may offend ſeventy times ſeven, therefore he Sinneth ſeven times every day all his time? Surely thy implicite conſequence, is a miſtake and error (and thou haſt wronged the Scriptures) as well as thy citation of the place mentioned. But we ſee thou wilt ſtand by the Devils Cauſe, though thou comeſt never ſo feebly off; yea, and fall with it.

Pr. *I grant that the Child of God cannot Sin totally and finally and whoſo doth it, is of the Devil.*

Anſw. Herein again thou haſt wreſted and added to the Scripture, as often before, *Totally* and *Finally* are thy own words, and not the words of *John*, who affirmed, *That he that's born of God ſinneth not; neither can he*: To ſay he that commits Sin Totally and Finally is of the Devil; Is this all the diſtinction of the Devils Servants and Children, from the Children of God? How miſerably haſt thou pleaded Gods Childrens cauſe? Surely they have no Reaſon to be beholding to thee, but may juſtly exclude thee for wronging of them.

Pr. *In the ſence ye imply it, that he who Sinneth at all, or in whom their's any defect; thus none living then ever knew or ſaw him: Thoſe who are commended for knowing him, Sinned.*

Secondly, Job *curſed his day*, David, *what ſad falls he had is known*, Jeremiah, *the* Apoſtles; *all of them.*

Anſw.

Answ. That [he] that Sinneth and is of the Devil, and that [he] that Sinneth not who is of God are two contrary births (*and that which is born of the spirit is spirit, as that which is born of the flesh is flesh*) which if thou knewest the difference of, and were seperated from the evil and joyned to the good, thou wouldest not go about to confound them, nor grosly to pervert the Scriptures and to accuse Gods Birth, or Child as thou hast done.

Secondly, And why doest thou not tell us of their deliverances as well as their falls, and of their conquest which (by degrees) they obtained in their Life time ? But this would make against thee and thy ill cause for Sin and Sathan, whose work thou art in.

Pr, *You say a Believer is free from all Sin, which we suppose you meant of a Believer from the very instant that he begins to be a Believer ; as ye said, that the Spirit cannot be united unto Sin.*

Answ. Nay, It is not our Principle that a Believer, from the very instant that he begins to be a Believer, is free from all Sin ; thy supposition herein and much of thy matter grounded upon it is false, thou hast gone about to overthrow our Principles, when thou art yet to learn what we hold in this matter : For a man is a Believer whilst in the faith he is warring against Sin, and waiting to obtaine victory over it, and to come *into the glorious liberty of the Sons of God* : The victory is not obtained at the very first beginning of Gods work in a Soul, but by degrees through Faith, which purifies the hearts of them that believe, and receive power in the Light of Christ and Spirit of Life, to become the Children of God and of the Light, which hath no unity with Sin ; nor can have with persons, but as they forsake Sin and come out of it.

Pr. *As you contradict your self, so you do the Truth ; For can Sin be in any man, and the actions flowing, and the man not be Sinful ? If Sin be in a man, doth it not defile him ?*

Answ. If the actions of Sin be flowing from a man he is sinful, but there is a time when the Beleiver warreth against Sin, and can say as *Paul* did, *Its not I that Sins ; but Sin that dwelleth in me.* And there's a time wherein there be Sins that do easily beset ; and when Sin is presented in the Temptation, when it is not yeilded unto but withstood, and by degrees overcome by Faith, in the power of Christ : But this is hid from all blind contenders for Sin.

Pr. *Neither doth that passage which ye abuse* (its not I but Sin that dwelleth in me) *imply any thing of that kind that he doth not Sin.*

Answ. What is this less then to say, *Paul* said not true, when he said, *Its not I that sin but sin that dwelleth in me*? But to distinguish between the two Seeds and two Births, that which did not *Sin*, and that which did *Sin*, it appeares thou knowest not, but art very ignorant, and blindly cavillest in many things.

Pr. *God judgeth of his Children that are thus devided, according to the better and sounder part, as is that of the Spirit which is most prevailing with them, and unto which they do adhere; and not according to the Flesh which they renounce, and unto which they resist; and which by little and little they overcome.*

A The Spirit most prevailing in Gods Children, they adhere to it, and resist and renounce the Flesh, and yet the Flesh have the better; What Doctrine is this, and what contradiction? And how doth this oppose the Spirits sufficiency, and the end of their adhereing to it; which is, that they may be thorowly sanctified both in Body, Soul, and Spirit.

Pr. *Indeed you make your self a Patron of Sin, in saying, that the Children of God when they come short of the good they would, and when they do the evil they would not, they do not Sin: Now whether you, or those you rail against, deserve to be accused as defenders of Sin: You say that a Believer, when he doth the evil he would not, he Sinneth not: No more vile defence of Sin imaginable, then to say, that* Peters *denyal of Christ with a curse, was no Sin; and* Davids *adultery: Whether he that acknowledgeth Sin is in the godly, or he that sayeth the foulest Sins are not Sins; because forsooth they may be warring against them?*

Answ. Herein hast thou abused me, and sought to render me odious for that which is none of my saying, touching the Children of God; neither did I ever say, that doing evil is not Sin, nor yet grant thy universal Charge against Gods Children, of coming short of good and doing evil; nor that all that *Paul* writes of himself in that kind; Was then his present condition: Herein hast thou but begged the question, and belied me in several things grounded upon thy misrepresenting our Principles before; and so the Patron and vile defender of Sin thou art, and not I; who to defend it, hast in general accused all God Children with Sin term of Life. Neither did I ever say, *Peters* denial of Christ, and *Davids* adultery, are no Sins; as here I am belied and slandered, by one in impudency, and the spirit of lyes: And as for *Peter*

and

and *David* ; Where ever did they commit those Sins after they had repented of them ? Surely this instance is no proof that Gods Children must have Sin (or dare Sin) all their life time : How-be-it *Paul* was no defender of Sin in saying, *Its not I that Sin, but Sin that dwelleth in me* [by all which Sin is still acknowledged to be Sin] and when they knew the warring against Sin, and the travel in order to obtain victory, and coming into the state of the perfect Birth (that's brought forth in the Image of God) they knew the difference between the two Seeds in them, and a going on in the work of faith, till the old man with his deeds were put off, and the new man put on.

Pr. *Neither that of* 1 John. 2. I write unto you that you may not sin, *prove that they were free of Sin so as they did not Sin ; for then why doth he subjoyn* (but if we sin, we have an advocate with the Father) *thus you have wickedly separated what God hath joyned, Christ was given for an advocate for the Sins of those whom* John *calleth little Children, and his own, which therefore were to be.*

An. Johns writing unto them not to Sin, surely was contrary to thy pleading for Sin, for the very tenour of thy doctrine is contrary to his in this case. And what is it God hath joyned that (thou sayest) we have wickedly separated ? Is it Believers and Sin, or the advocate and Sin ? This were blasphemous to suppose or assert ; how grosly hast thou shewed thy selfe in this matter : And surely thou hast drawn but a bad consequence from *Johns* saying, *If any man sin we have an advocate,* that therefore *Johns* and the little Childrens Sins were to be, or that the Devils work in part, remaines un-subdued in the Children of God ; for *John* doth not say little Children you have an advocate, and therefore your Sins are to be, or the Devils work must remain in you unsubdued all your life time, *but I write unto you that you sin not, and if any man sin* (which is not every man is to Sin) *we have an advocate with the Father* ; this is he that was to call and help them out of Sin, and whose blood did cleanse from all Sin, for *John* proposed a way and a remedy for them, to bring them out of all sin, but thou hast proposed a way tending to keep all people in Sin all their days, who thus hast contended for the Devils work, made such a sad consequence both of *Johns* words, and of Christs being an advocate ;

advocate, that therefore Sins are to be. A monstrous inference.

Pr. *That the Devils work in part remains un-subdued in the Children of God, appears by that* Paul *saith to the* Romans, The God of peace shall tread down Satan under your feet shortly, *Rom.* 16. 20.

An. That the God of peace should tread down Satan under their feet shortly, is a proof against thy self, and contradicts thy Doctrine for the Devils work remaining in the Child of God; for where Satan is troden down under foot, dominion is obtained over him and his work.

Pr. *We have peace, our peace stands in our justification, yet there are remains of Sin within us which we are to mourn for.*

An. The Saints peace stands in Righteousness, which is not consistent with Sin, which is the cause of mourning where it is not done away; but thou hast confounded the state of peace, and the state of mourning, like one ignorant both of true peace, and of the effect of true sorrow and mourning.

Pr. *We are all compassed about with infirmities and subject to passions as was* Elias, *who had the Spirit of God and peace to, and yet had matter of groaning even in those passions.*

An. The Apostles instance of *Elias* being subject to like passions, was in the case of praying for the sick, to shew how prevailing the effectual fervent prayer of a Righteous man is, *Jam.* 5. 15, 16. which proves quite against thee, whilst thou accountest passions in the general as being Sins, for passions are sufferings which may be of divers sorts, as that of sickness and others; as also it is not true that *Elias* was subject to that the Priests are, whilest thou takest passions for Sins, neither was he so passionate in that kind as to plead and contend for Sin as you do: More-over where its said, that *Paul* and *Barnabas* said unto them (that would have done sacrifice to them) *We are men of like passions with you*, Act. 14. they could not intend by passions, that they were men of like Sins and Transgressions with those heathens, as being such Idolaters, or subject to cry up and worship men as Gods, or to sacrifice unto them as they did to *Paul* and *Barnabas*, whom they termed *Mercurius* and *Jupiter*; so in this thy error is sufficiently detected, who upon such a false ground (rather then be silent) hast pleaded for the work of the Devil.

Pr. *Here is another* Arminian *and* Popish *error, that Believers fall away from Grace totally.* *An.*

An. Thou mightest as well have charged the Apostles with an *Arminian* and Popish error, who held the same that we do, touching, falling away from Grace, which many have been liable to (though not all Believers) and therefore both *Peter* and *Paul* and others, did warn them in their Epistles to the same purpose as we do, and both *Paul* to the *Corinthians*, and *Peter* in his second Epistle, *Chap.* 2. as also that Epistle to the *Hebrews*, do largely prove our Doctrine in this matter.

Pr. *Evil Works come not from Faith in the Believer.*

An. If evil Works come not from Faith, then *Peter* and *David* stood not in the Faith when they fell; and this proves what I said of them, which thou hast reviled me for.

Pr. *Christ said to* Peter, *when thou art converted, where you say, that* Peter *was never converted before his repentance, but onely convinced, which contradicts that you said he erred from the Faith: Its against Christs prayer, saying,* I have prayed for thee that thy faith may not fail: *if he had not Faith when Christ spake these words to him,* When thou art converted strengthen thy Brethren; *onely do signify when he should be fully recovered.*

An. Here thou fightest with thy own shadow, for it doth not follow that *Peter* had no Faith, when he was convinced before fully converted, and the words, *When thou art converted strengthen thy Brethren,* are Christs own words to *Peter*, about which thou hast thus wrangled against me, which plain enough imply that there was something which was not of Faith, that *Peter* was to be converted from; and Faith is given in measure in the convincement in order to a through conversion, as also thou grants that these words, *When thou art converted*, do signify when he should be fully recovered from the sad breach his fall made on his Soul; what a full recovery and yet the Devils work remaining all his time; what confusion's this? And is the full recovery called conversion as thou sayst? Then you that contend for sins remaining all your Life time, remain all your time in the unconverted state; and that the Desciples had som Faith before they were thus fully converted, is the thing which I have confessed, which still makes for what I say; that there is a possibility of falling from the Faith, before this work of conversion is fully wrought, and therefore the more need of being watchful and exercising that little Faith recieved; so that I do not maintain Satans work, or say that he overthrew *Peters* Faith as falsly I am accused.

Pr.

Pr. *It is not sad Doctrine (as you say) but comfortable, that a Believer may fall, as* David *and* Peter, *whereas he doth not fall wholly away.*

An. Is this Doctrine counted Authentick or Orthodox in the *Kirk* of *Scotland*, that it is not sad Doctrine but comfortable, that a Believer may fall, as *David* and *Peter* did? And do you propose this to your Auditors as matter of comfort? Surely if you do, you are miserable comforters; for to be comforted with telling them they may fall, as *David* and *Peter* did, is to be comforted with denying Christ, and commiting adultery, as it may be probable, too too many of your *Kirk* take comfort in such things; which whilst they do, your Stool of Repentance will not obsolve them, nor prove them to be in the Faith, how-be-it a few lines before, in contradiction to thy self, thou confessest that *Peters* fall did weaken his Graces and cloud his comforts very much, and surely it was matter of Sorrow, and bitter Lamentation to him, as also was *Davids* fall to him; for which he suffered the Terrors of the Lord, and great Sorrow and Tribulation, as at large in his complaints and prayers may be proved.

Pr. *What a brave Patron of your Cause are you, when in defence of this, that a Believer may not Sin; ye say he may fall wholly away from Grace.*

An. Here thou hast grosly perverted and wronged my words, for that some Believers may fall, is not my defence to prove that they may be fully restored and perfected, so as not to sin; but that there is a state in which tis possible for some to fall away from Grace, which is before they come to that perfection and safety that answers the end of their Faith and Praying, *&c.* This cuts off much of thy cavilling frothy false accusation.

Pr. *Ye ask if I can instance in* Peter *or* David *any thing* (Viz. *Sin*) *before their death* (*which they were not freed from before their decease*)

Answ. *Though I could not instance gross falls of such a foul nature, yet they have their failings*; Elias *an old Prophet, subject to like passions that we are*; Peter *walked not with a streight foot*, David *saith, if thou enter into Judgement*, &c.

An. Here thou hast gone about to accuse *David*, and *Elias*, and *Peter* with failings till their death, but in proving thy charge com s very faintly off, for that of passions is answered before; and what

thou

thou sayest of *Peters* not walking with a streight foot; Was that till death? Or did he so walk all his Life time? Surely thou hast herein greatly wronged *Peter* and the rest of them, and though there be a time and a state wherein, if God enter into Judgment who can be justified, yet there is a state wherein his people are Redeemed through Judgment, and purged, *by the spirit of judgement and burning.*

Pr. *You maintain that a Believer from the first Sinneth not.*

An. Thy accusing of me with maintaining that a Believer is freed from all Sin, from the first time he is a Believer, is a falsehood and an abuse put upon me; for he is a Believer before he obtain victory, and is taught to believe in the Light, that he may be a Child of the Light, and so become born of God.

Pr. *You do symbolize with the Papists, saying Believers are freed from all Sin; which yet they do not hold of all Believers, but of some of their Perfectionaries. Ye say ye do not hold Merit or Purgatory.*

An. Nay, Thou hast symbolized with the Papists, who hast pleaded for sin till death, and said also that perfect holiness both of Soul and Body, is not to be till the Resurrection, when that shall be thou knowest not, which (as before was answered thee) makes for their imagination of a Purgatory; but if the Papists hold that some Believers are free from all Sin and perfected in this Life, therein they outstrip thee and the Priests, who would exclude all Believers from perfection and freedom in this Life.

Pr. *Ye say that all men have a like Light and Grace, some do attain to salvation, others not, which proceedeth not from any difference of Grace given by God, but that others have better improven the Light given to all, which improvement must indeed come from free will. Ye hold Merit. You are not so ingenious as Papists.*

An. Concerning Grace being given alike to all, if thou intendest in measure or quantity, thou hast vainly made repetitions without ground against us; but as for the improvement of the Grace it comes not from free will, as falsly thou hast said, but from the capacity the creature is put into by the Grace it self; for mans will is not made free of it selfe, but by the Grace or Power of God, which worketh in man *to will and to do*: But and if somes not attaining of salvation, is because its either from a difference of the Grace given by God, or for want of sufficient Grace given by him; according to thy Doctrine, then this charges the fault

upon God as being partial, and the occasion of some mens destruction, contrary to that saying of the Prophet, *He willeth not the death of a sinner, but rather his return*, &c.

Pr. *That the Light that Christ enlighteneth all men with, is sufficient for the knowledg of the mysteries of the Kingdom, is contrary to Scriptures.*

An. Nay, It is not contrary to the Scriptures, that the Light of Christ in men, is sufficient for the knowledg of mysteries of the Kingdom savingly, in that tis sufficient for believing, leading out of darkness and to receive the Light of Life.

And they from whom God hath hid those mysteries, are such as disobey the Light, and shut their eyes against it, as Christ said, *Their eyes have they closed*, &c. *least they should see, and be converted and I should heal them.* All which doth evidence the defect and fault not to be in the Light of Christ, but in them that disobey it.

Pr. The natural man cannot know the things that are of God, *he hath no sufficient Light to know that which he cannot know.*

An. That therefore he hath no sufficient Light, is no true consequence; for then by this, none have Light sufficient whilst in the natural state, which all are in before they are made spiritual; thy consequence had onely held to prove the Light insufficient, if thou couldest have proved that they that are in the fallen and natural state cannot be changed, nor restored into a spiritual state [but this were gross to affirm] for as man is natural he cannot know the things of the Spirit, but the spiritual man doth.

Pr. *The* Jewes *that had the outward meanes shut their eyes against it, neither doth it mean of the Light of Christ within, except onely the Light of nature.*

An. The *Jews* had not onely an outward meanes, but also an inward Light, the good Spirit of God given to them though they Rebelled, *and the Word nigh them, in their hearts*, &c. which was not a Light of nature; Herein thou hast greatly erred; And would Christ have reproved any for shutting their eyes against that which is natural and insufficient, and made that the cause of their not being converted and healed? See *Mat.* 13 15. Thine and the Priests darkness and ignorance in this matter; How great is it!

Pr. *The Kingdom of God being Righteousness, Peace, Joy in the Holy Ghost, no man that hath not the Sanctifying Spi-*

rit,

rit, hath it or had it within him; no peace nor joy in the wicked.

An. The Kingdom of heaven was in the *Phariſees* or *Jews* as Chriſt ſaid, *The kingdom of heaven is within you,* Luk. 17. 21. when they were unſanctifyed; though they were not come into it, nor to attain to the righteouſneſs and peace of it, for that's attained to by ſuch as are tranſlated out of darkneſs into the Light, for all that have a true Light and Seed in them are not in it.

Pr. *The Light of the Scriptures is a Light ſhining in a dark place,* 2 Pet. 1.

An. The Light that *Peter* directed them to, *was the more ſure Word of prophecy,* 2 *Pet.* 1. And was that the Scriptures of the Prophets? Or did that Light come from them (or from Chriſt?) If ſo; then, Why were they not directed to the Scriptures of the Apoſtles? Or, Were the Scriptures of the Prophets more ſure then the Apoſtles writings? Surely the Light which leads to the *day ſtar ariſing in the heart,* thou art exceeding ignorant of, and thy darkneſs may be felt.

Pr. *How groſs* Pelagioniſme *is that, the ſame Light which was Sanctifying to others that obeyed, was Condemning to* Judas *and* Cain: *Is Gods revealing of thoſe things and hiding of them, the ſame Sanctifying Light and Illumination?*

An. God who reveals thoſe things to the obedient that he hides from the diſobedient; this plainly contradicts thee and thy former words, for God is ſtill the ſame Light, and it is the Spirt of Truth that Sanctifyes and Juſtifyes the Righteous or Obedient, *that reproves the world of ſin,* &c. *And this is the condemnation, that light is come into the world and men love darkneſs rather then light,* &c. Joh. 3. So in this matter thou haſt ſhewed thy ſelf ignorant of the Scriptures.

Pr. *Where there are many Words of God, being taken together they are called the Word of God.*

An. Thou mighteſt as well ſay, that many words and one word are both one; Where proveſt thou thy aſſertion? For in contradiction to this preſently after, the Scriptures call Chriſt the Word of God in ſome places, and ſure the Scriptures and Chriſt are diſtinguiſhed; they are not Chriſt.

Pr. K. 8. 46. That there is no man liveth and ſinneth not. *It doth not ſay, there is no man liveth and hath not ſinned.*

An. He that abideth in Chriſt the ſecond Covenant ſinneth

not but is redeemed out of that state in which there is no man that sinneth not, and *John* said, *If we say we have not sinned we make him a liar*, &c. 1 Joh. 1. 10.

Pr. *Their begetting is in order of nature before their faith.*

An. Whe e provest that ? Is begetting in the unbelief then, and not in the Faith whereas the Word which begetteth is the Word of Faith and profits not where tis not mixed with Faith within.

Pr. *Those of your way have held out to the world, that to have* Hebrew Greek *and* Latine, *is a mark of Antichrist.*

An. Thou hast often wronged those of our way, as thou hast in this, wh erein thou art answered at first.

Pr. *Those who tell us of a faith in Christ without the Scriptures, have no Light in them.*

Secondly, *There are many things which we think and desire against the Law, which the Light within would never have discovered if there had not been the knowledg of the Law contained in the Scriptures.*

An. Are all unbelievers then, and have no Light in them but who have the Scriptures ? Thy blindness in this is detected before : And, What contradiction is it to tell of some having no Light in them, when before thou hast confessed all men to have a natural Light, or the Light of a natural Conscience in them ?

Secondly, And was it the Scriptures or the Law as it is in the Letter that discovered to *Paul* his sins and desires, or the Law inward ? For he had the Law outward, before he knew or was turned to the Law in his mind, or was clearly convinced in himself.

Pr. *Did ever the Prophets or Apostles try the Doctrines of persons deluded by Satan, with the Spirit without the Scripture*, Deut. 13.

An. The Prophets and Apostles had the Spirit, and knew its sufficiency before they gave forth Scriptures, and these were not deluded by Satan as falsly thou hast accused us to be.

An. Have not some of your way been so blasphemous as to aver Jesus Christ to be a type, as to call themselves the Messiah to whom Hosanna *should be said.*

An. I know none in our way, that either calls themselves the Messiah or that own such a thing, but confess to Jesus Christ as being the substance, and the end of types shadows and figures ; but as for those whom thou hints of, about their saying *Hosanna*, they were

were not in our way but teſtified againſt, and ſome of themſelves came after to ſee, confeſs and repent of their error, ſo to upbraid us with any ones failings or miſcarriage, eſpetially when tis both diſowned and teſtifyed againſt by us, this is both unequal and unjuſt; and wouldeſt thou be ſo dealt by if I ſhould go to reckon up how many drunken and whoreing Prieſts there be, and ſhould charge all of you and your whole *Kirk* with their wickedneſs; Wouldeſt thou take it well? Which indeed I might better do, whileſt ſuch are owned and upheld as teachers of others among you, then thou mights accuſe us with perſons and actions, that are caſt out from amongſt us.

Pr. *What is the Rule whereby the motions of the Spirit are to be tryed whether they be ſuch, or the motions of Satan and our deceitful hearts? Ye anſwer the Spirit is the Rule, but this cannot be; for the Spirit hath given the Scriptures.*

Secondly, *Neither is that place which ye cite to the purpoſe,* (Viz. The Anoynting teacheth all things) *for though he teach it is by this Rule.*

An. Yes, The Spirit of God is ſufficient, a Rule ſufficient both to try the motions of Satan, and your deceitful hearts, it ſearcheth all things; *The Lord ſearcheth the hearts and tryeth the reines, telleth unto man his thoughts.* And if the Anoynting within teacheth of all things; Muſt the Scriptures be a Rule to the Anoynting, that thou ſeemeſt to tye it to the Scriptures? Or, Is not the teaching of the Anoynting Scripture, as well as it was in them that ſpoke Scripture from it? Or, Muſt not people believe the Anoynting, till they have ſearched the Scriptures to try it by them? If ſo, then when the Anoynting would tell and ſhew them their perticular ſtates, and thoughts, and motions, which the Scriptures do not tell them, nor perticularly charge upon them, then they are not at all in ſuch caſes to believe, nor follow the Anoynting according to thy Doctrine; and what is this but to ſet up the Scriptures above the Anoynting, and the Letter above the Spirit, which is a groſs error, and beſpeaks great ignorance.

Pr. *In the Synod at* Jeruſalem, Act. 15. *the Apoſtles ſearched the Scriptures for what they determined, before they ſaid, it ſeemed good to the holy ghoſt and us.*

An. Where proveſt thou that they ſearched the Scriptures for what they determined, before they ſaid, it ſeemed good to the holy

holy ghost and us? Doth not this plainly confute thee, that what they said was from the holy ghost? And, Was not its teaching their Rule then? And, What Scripture had they then to forbid Circumcision as they did? Nay, Had they not Scripture rather for it? If then they had not Scripture to forbid it, they should not have denied or forbid it, nor have believed the holy ghost in this case; by thy Doctrine, what silly work hast thou made on't; and, How hast thou broken the neck of thy own cause?

Pr. *The gift of discerning of Spirits was a peculiar gift given but to some, but this was not for tryal of Doctrine: None who had that gift of discerning of Spirits did try any Truths or Doctrine, or practice, but by the Scripture.*

An. This is a strange Doctrine, that they must onely try Spirits by the gift or Spirit of Truth, and not any Truths or Doctrine; Whether is greater, the tryal of Spirits or of Doctrines? Whereas the Spirit searcheth all things, and is a Spirit of true Judgment, that giveth true understanding; but according to thy false Doctrine that none who had discerning of Spirits did try any Truths or Doctrine, or practice, but by the Scriptures: Then by this, when the Apostles in their Epistles writ divers things that were not before in the Scriptures, they were not to be believed by them in the Churches that had the gift of discerning, and when the Spirit of Truth shall lead to speak or prophesie concerning a particular Place, People or Nation, that which they have no Scripture for, this therefore is not to be believed for want of Scripture to prove it by. Thy ignorant and sottish stuff which also excludes all those Books and Prophesies of the holy men of God spoken of, which are not recorded in the Bible. And those of our *Friends*, which foretold of the late calamities befallen the *City* of *London*, both that of the Plague, and that of the Fire, which were both fore-seen and fore-told, yet they had no Scripture to prove it; but alass, such as thou are silly and shallow in these matters, being but as those Seers and Watchmen that are blind, who would insinuate into people, that both Prophesying, Visions and Revelations are ceased, and lay all upon the Scriptures; and then how know you the Doctrine contained in them to be true without the Spirit.

Pr. *Ye say; Must the Scriptures be the Rule to discern or try false Spirits when they speak Scripture?*

Ans. *When the Devil spake Scripture to Christ, he confuted him by*

by Scripture, which ſhewed he had perverted them; and ſo he confounded the Scribes *and* Phariſees *alwayes.*

An. But could not Chriſt diſcerne the Devils ſpirit without the Scriptures? What groſs error and ignorance is implyed and couched in this thy impertinent anſwer! Thou telleſt us Chriſt confuted him by the Scripture, which was when the Devil brought Scripture words to back his Temptations withal, which is not an anſwer; beſides the Devils tempting Chriſt in theſe words, *Command that theſe ſtones be made bread*; and, *Caſt thy ſelf down*, &c. were not Scripture, but he falſly went about to have backed them with Scriptures, contrary to the end and intent of the Scriptures.

Pr. *You anſwer blaſphemouſly, that they thought to have Eternal Life in the Scriptures, as if our Lord Jeſus Chriſt was fomenting them in a deceit of their own hearts, in bidding them ſearch the Scriptures, for to find him in them, and ſo Eternal Life.*

An. Thy charge againſt my anſwer is falſe, and I vallue it not, that Chriſt ſhould bid them ſcarch the Scriptures to find him in them; this is a ſtrange Doctrine and worſe then the former, to lay that upon Chriſt which he never intended nor ſpake; his words were not that they might find Chriſt in the Scriptures, nor Eternal Life, *but in them ye think to have eternal life*, whereas they would not come to him that they might have Life; and ſo, Doeſt thou think that Chriſt that dyed at *Jeruſalem*, was to be found in the Scriptures?

Pr. *That Chriſt has paid a ranſome for thoſe that wilfully* trample under foot the blood of the Son of God, *thoſe places are underſtood by you, of every individual perſon in the world, that he taſted death for them is falſe, contrary to the Scriptures, and maketh the death of Chriſt to be vain, and exalteth free will.*

An. what we underſtand of thoſe places of Scripture, is neither falſe nor contrary to the Scriptures, as falſly and erroniouſly thou haſt accuſed us; for that Chriſt died for all that were dead in ſins, taſted death for every man, gave himſelf a Ranſom for all, *is the propitiation not for our ſins onely, but for the ſins of the whole world*, is plain in the Scriptures, which ignorantly thou quarrels againſt.

Pr. *If Chriſt did pay a Ranſom for the Soul of* Judas, *he hath Redeemed him; thoſe for whom he hath given himſelf, he Redeemed from all iniquity, but the damned and reprobates are not Redeemed: Thoſe for whom Chriſt came, he is a Saviour unto, and ſaveth them*

fro-

from their sins: How are they lost if he came to save them? But this argueth either defect of wisdom, that he did not foresee such an intention of his death would prove frustrations, or else want of power to effectuate his intention of saving them.

An. Christs absolute intention and will is not made voyd, nor wants he power to effect it, but such an intention we did not lay upon his death to save all: And as for the death of Christ and his intention of saving, being made vain and frustrations, either from defect of wisdom or want of power, these are both false; for his intention therein, consists with his good will and freeness towards all, for I did not say that his intention was absolute to save all, but I do say, it was an intention of good to all, according to the good will of God towards all, *who willeth not the death of sinners but rather that they may return and live.* But Christ in his suffering and death was passive, and the putting forth of his power to save such as are saved, stood not barely therein, though his good will therein appeared, but we are saved by his life. But are the damned and reprobates such, because ordained of God so to be, or because Christ died not for them (according to thy Doctrine?) And so; Must the cause of their destruction be laid upon God and Christ, or upon them for rejecting free Grace, resisting the councel of the Lord, *not liking to retain God in their knowledg*, and *trampling under foot the blood of the Son of God* (as thou hast confessed before) to thy own contradiction, who so much hast cavilled against us, for confessing to the free Grace of God, and Christs dying for all (or every man?) But this is like your pitiful narrow, and partial *Presbiterian* Spirit and Principle; that would so limmit God in the dispensation of his Grace, and tye it up in such a narrow compass; and, What was the cause of *Judas* his fall? And, Who was the Authour of his Transgression? Was God or he to be blamed therein? And, Had not he Grace given him before, seeing that by Transgression he fell? Will thy telling us so often of *Judas* clear thee or confute us? How silly a dweak hast thou shewed thy self in this matter?

Pr. *Those* [*all*] *for whom he dyed cannot be meant of every individual person, for they live to him, and not to themselves; but the wicked that perish live not to Christ.* Secondly, *Neither would Christ ever give himself, his blood a Ransom for them, for whom he would not pray; but he saith, he prayeth not for the world,* Joh. 17.

An.

An. Thou haſt herein wronged the Scripture, and erred; for it is not all for whom Chriſt died that live to him, for, 2 *Cor.* 5. *chap.* & *ver.* 14, 15. *If one died for all, then were all dead, and that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.* Now they which live unto him, are not thoſe (all) for whom he died.

And Chriſt praying not for the world at that time, 2. *John* 17. is no argument that he did not give himſelf a Ranſom for all; for though at that time he *prayed not for the world, but for the diſciples or ſuch as were choſen out of the world* (*who were in the world* before they were choſen out of it) yet at other times he did pray for his perſecutors, and ſuch as were of the world; as alſo exhorted his to pray for their enemies and perſecutors, *&c.*

Pr. Judas *never got ſaving Grace, nor that ſame Grace that* Peter *got, and therefore could not reject it.*

An. Judas had part of the Miniſtry that the other Apoſtles had; and, Did not that proceed from ſaving Grace? Or, What Grace? (How blind art thou!) And wherefore was *Judas* condemned then; Was it becauſe God refuſed to give him ſaving Grace, or for his own tranſgreſſion?

Pr. *The Scriptures import that Chriſt is a propitiation for all the Elect which are called all the world.*

An. John ſaid, *He is the propitiation for our ſins* (and were not they the Elect) *and not for ours onely, but for the ſins of the whole world.* Muſt we believe thy meaning contrary to the very words of Scripture, or were the whole world all the Elect? How haſt thou wreſted plain Scripture herein?

Pr. *Who is it, that hath put the difference betwixt* Peters *believing, from* Judas *miſ-believing? Whether it be Gods Grace to* Peter *denied to* Judas?

An. Where proveſt thou it was denied to *Judas*, or that *Judas* had no part of the ſame Grace? For before thou ſayeſt wicked men have the common work of the Spirit (but in contradiction ſayeſt) which is not ſupernatural, from *Rom.* 2. 14. Were they then wicked men ſpoken of there, *Which did by nature thoſe things contained in the law, and ſhewed the work, or effect of the law written in their hearts?* What then are they that Rebel againſt the law, if they that obey it be wicked? Whereas the Apoſtle ſaith,

before, *That the doers shall be justified.* See how thou hast brought forth one error and falshood upon another.

Pr. *Is not the Father distinct from the Son and the Spirit, in the personal subsistance?*

An. Where learnedst thou these words (the Father distinct from the Son and Spirit in the personal subsistance) these are not the words of Scripture, or the words of Scripture clearly conferred together, as thou sayest after, but in contradiction after, thou sayest, although the Scripture doth not in so many words make mention of three Persons, who are one God, and three distinct Persons, and that these cannot be three, if they be not distinct; for where there is no distinction, there is perfect oneness, *&c.* What's the consequence of this, but that therefore there is not perfect oneness in the Deity or God-head; because, three distinct Persons (or three distinct one from another in personal subsistance?) Is this good Doctrine? Is not that oneness between the Father and the Son perfect? And, Did not Christ say, *I and my Father are one, and prayed that his might be perfect in one, as he and his Father were one?* And though thou hast said, you disalow all Traditions, or any written rule which is not Scripture, and yet thou wilt use words and distinctions, which are not Scripture according to thy own confession; (What confusion art thou in!)

For whereas I answered thee, that we own what the Scriptures of truth assert of the God-head, *Viz.* That *there are three that bear record in heaven, the Father, the Word, and the Spirit, and these three are one,* &c. (and thou thy self in the next *Page* sayest, that both the Father, the Son, and the holy Ghost, are a Spirit) howbeit, my honest answer in Scripture words would not satisfy thee, but thou hast villifyed and abused me in this matter, in several reproaches and slanders, as with shameless rayling and deriding, *&c.* with grose evasion, with not being able to answer thee, with not owning what the Scriptures assert, and with blaspheamous fancyes, blaspheaming Jesus Christ, *&c.* All which accusations I utterly deny as thy malitious lies and slanders against me (and thy bundle is stuffed with many more of like nature) and if thou didst not propound any of those quarrels as not knowing the answer of them, as thou sayest, *&c.* then, Didest thou propound them to cavil, and get some advantages to carp at? For

thou

thou haſt ſhewed thy ſelf in prejudice againſt us, and hiſt reckoned me (or us) as wanting Learning, *&c* how-be-it thou haſt ſhewed ſuch Learning as thou haſt to confute me, with broken School phraſes and words, with ſome few fragments, and traditional diſtinctions patched up together, which we can have no Scripture for, but thy conſequences, which much might be ſaid to ſhew the weakneſs and ſhallowneſs thereof.

Pr. *Thoſe who had Chriſt the living bread, yet were partakers of the outward bread, as the diſciples were; Were not the* Corinthians *Saints? &c.*

An. That the diſciples had outward bread; Who denies? But that it was to continue alwayes of neceſſity, as an Ordinance after Chriſt, the Living Bread and Life was received in them, (which is the ſubſtance) that's not yet proved, that the diſciples were to ſhew forth the Lords death till he come in the obſervation of the Bread and Cup (or ſupper) I grant: Now what, and when that coming was, is the matter in controverſie. Chriſt came after, when he was ariſen, was apparent; he alſo ſpiritualy came, and was more fully revealed within the Saints, and was their Living Bread and Life (as thou granteſt) now when he was with the diſciples at ſupper (before he was Crucified) he intended by his coming, a third coming, till which they were to do it, which coming not being in their dayes, nor is yet (by your Doctrine) this is no where proved in Scripture as we know.

Pr. *Were not the* Corinthians *Saints, called in Chriſt? And yet the Apoſtle,* 1 Cor. 11. *he gave them the Bread and Cup which Chriſt gave to his diſciples, the night he was betrayed.*

Secondly, *And whereas ye ſay, that Chriſts* coming again was when he roſe again; *how falſe is this and abſurd,* &c.

An. That's very ſtrange Doctrine, that the Apoſtles gave the *Corinthians*, the Bread and Cup which Chriſt gave to his diſciples the night he was betrayed; Where was it kept in the mean time, that they both ſhould have the ſame Bread and Cup, the one ſo many years after the other? Where haſt thou learned this, amongſt the Popiſh Traditions and Reliques? But tis probable thou meaneſt other-wiſe then thy words import.

Secondly, And Is it falſe, and abſurd to ſay, that Chriſts coming again was when he roſe again? Did he not come again after he roſe? And muſt that be reckoned for no coming? And a

third coming which is not yet; and, Was that an outward coming till which the disciples and *Corinthians* were to continue the Bread and the Cup, whereas that coming is not yet according to thy Doctrine? The Apostle to the *Corinthians* told them what Christ did and spoke to the disciples in the case, but we read not that he imposed it upon them, to continue it all their time, or till a supposed coming of Christ, which is not yet come, for he said to them, *The cup of blessing which we bless, is it not the communion of the blood of Christ, the bread which we break is it not the communion of the body of Christ*, And, Was not this the substance? Where then remained the necessity of the shadow, or outward Representations (or Mementoes as some calls them?) And, When was the Church to shew forth the Life of Christ, and by what, if all their time they must needs (and people still) shew forth or represent his death, and him as suffered (as thou sayest) by Bread and Wine? Doth not the substance end the shadows? And, Where have you any example in Scripture, for the manner of your administring Bread and Wine at certain times a year, and calling it a Sacrament, The Lords Supper? *&c.*

Pr. *The Apostle telleth that the* Corinthians *were to shew forth his death till he came again, so it behoved to be such a coming again as was yet future, and unaccomplished in the* Corinthians *time: the Bread and Cup spoken of to the* Corinthians, *behoved to be outward Bread as shewing forth his death.*

Secondly, *Because it was the same that Christ took and devided, and gave to his disciples.*

An. What confusion's here! Were they to use the outward Bread and Cup after they were dead then? If they were to observe it to a coming unaccomplished in their time. And if it was the same that Christ devided and gave to his disciples; Was that the outward bread so given to both? Or, Was there not more in Christs words then the outward observation? What was his Body and his Blood, and the Cup of the New Testament in his Blood, *and the fruit of the vine in the kingdom*; Was it not spiritual, a mystery, which the outward Bread, Cup and Passover were but as signs or shadowes of?

Pr. *There is no such passage written, that Christ appointed it to be taken away by his suffering.*

An. *As oft as they did it, it was to shew the Lords death till he came*

came; What coming, and when was it, or is it to be he intended? Wa'ſt a firſt, or a ſecond, or a third? And was it inward or outward?

Pr, *Neither is the Bread and Wine a ſhadow.*

Secondly, *For he being preſent, and it repreſenting him (as ſuffered, it cannot be called a ſhadow as of things to come)*

An. Is the Bread and Wine the ſubſtance Then? this is popiſh, thus to deny the Bread and Wine to be a ſhadow, and worſe then the *Epiſcopals* that tell us of their Sacraments being outward and viſible ſignes, of an inward and Spiritual Grace.

Secondly, If Chriſts being preſent makes Bread and Wine no ſhadow, or not figurative, then by the ſame reaſon the Paſſover which the diſciples prepared (to anſwer that part of the Law) was not a ſhadow, nor Circumciſſion, Offerings, *&c.* when done either for Chriſt or in his preſence, which to affirm and make that the reaſon, were groſe and abſurd, whereas the myſtery, ſubſtance, or end, was not ſo fully manifeſt, when Chriſt was outwardly preſent (before his being offered up) as after when they were indued with power from on high, received the promiſe of the Comforter, came to eat his fleſh and drink his blood, which ſaying, the diſciples for a time (when he was with them) were troubled at, and counted hard.

Pr. *It concerneth all who own the Doctrine contained in the Scriptures, though they be for baptizing with ſprinkling, to propound a query to men that do with ſacrilegious boldneſs, take away the Ordinances inſtituted by Chriſt unto believers.*

An. Is it not then ſacrilegious boldneſs for thee and the Prieſts to teach (or impoſe) ſprinkling Infants, which is neither a Doctrine contained in Scriptures, nor a baptizing believers, howbeit, ſuch a great ſtreſs hath been laid on the Scriptures before as being the rule and means for Faith, and Salvation, revealing the Myſtery, for receiving Life Eternal in them, Chriſt in them, &c. yet we find not ſprinkling Infants in the Scriptures neither by command nor practice, though ſo much pleaded for by one here that tels us, *Pag.* 35. they diſallow all Traditions or any unwritten rule which is not Scripture; but ſprinkling Infants is not Scripture but onely a Tradition of men: And one main plea for it is, that Infants baptiſme was approved and practiſed in the Orthodox Church of Chriſt, *&c.* which is juſt like the *Papiſts* and

Jeſuits

Jesuits plea, to believe as the Church believes (taking it for granted that the Church is pure (as he saith) Orthodox in all her Traditions) whether they be Scripture yea or nay; whereas before, all Traditions or any unwritten rule which is not Scripture are disallowed, but instead of Scripture for proof in this matter, we have mention made of the Teachers and Guides of the Church (as he calls them) as *Tertullian*, *Cyprian*, who lived about 247. after Christ, and *Lactantius* that lived about the year, 317. As also the latter sound Fathers (as he calls them) as *Augustin*, *Jerom*, *Bassil*, (*Viz.* their being for Infants baptisme) but what proves all this from Scripture (if it be as he sayes they did) Must we take it up upon an implicite faith, because such and such approved of it? And yet at other times, lay such a stress on the Scriptures as the perfect rule of obedience of faith, *&c.* How hath *E. I.* undervalued the Scriptures in this matter, and spoyled his own cause touching them? And, Do not the *Papists* plead for their Traditions and Ceremonys against *Protestants* and others, in like manner as he hath done in this cause? And, Would he be willing to accept their Arguments against *Protestants*, when they are of the same nature, and bear the same face with his in this point?

Pr. *That the Covenant* Abraham *and his Seed was under, was the same in substance, with that which believers now and their Seed are under; and therefore the Children of believers should be under the Initial Seal of the Covenant as* Abrahams *were.*

An. Where provest thou by Scriptures, that sprinkling Infants is the Initial Seal of the Covenant? (Or that it's so called) thou herein doest but beg the question, and takest it for granted that it is the Initial Seal of the Covenant of Grace, (which I deny) and then from thence fallatiously drawes thy inference and conclusions, for its being to Believers Seed as *Abrahams* Children (to wit the males were Circumcised) and that the Covenant *Abraham* and his Seed was under, was the same in substance with that which believers now, and their Seed are under: But what of this; if it be granted, it was Gods Covenant or Promise; Must they therefore be under mans tradition? which sprinkling Infants is, (To plead for it from believers being baptized, is to ground it upon that, you (Priests) are out of the practice of) so as to that it's not pertinent to dispute with such about it, who own

it

it not in practice, but onely talk of it for a cover to a popiſh tradition, and thereby ſhew their hypocriſie the more; and, Muſt now ſprinckling Infants ſtand for the ſubſtance, or antitype in ſtead of Circumciſion? Or, Was Circumciſion the type of Infants Baptizme (ſo called?) Whereas ſprinckling Infants hath neither the true form nor matter of Baptiſme [*outward*] in it, for in the next page it's confeſſed, that the word in the firſt Language ſignifying Baptiſme is rendered waſhing, *Mar.* 7. 4, 8. βαπτίσμος, afterwards it's ſaid, that being waſhed all over, beſt ſignifies our inward renovation and burial with Chriſt, and thus contradictions and confuſions are heaped up in many places.

And to my ſaying, that its not commanded under the New Covenant to Baptize Infants, thou replyeſt the Apoſtle *Peter*, *Act.* 2. 38, 39. ſayes, *That thoſe to whom that promiſe that God would be their God, and the God of their Seed, ſhould be baptized, but to Believers and their Seed, he ſaith that promiſe belongeth*, &c. Now let the *Reader* but peruſe that Scripture mentioned by thee, and compare thy fallacious arguing from it; for *Peter* ſaid, *Ver.* 38. *Repent and be baptized every one of you*, &c. Were they Infants ſuch as the Prieſts ſprinkle, that he bid repent? How groſly haſt thou perverted Scripture! And *Ver.* 39. *The promiſe is to you and your Children, and to all that are a far off, even as many as the Lord our God ſhall call.* Now, What can be inferred from hence for ſprinkling Infants? Were all they whom God ſhould call Infants when called? Or, Did *Peter* intend they ſhould all have their Children ſprinkled before they were called? But in contradiction afterward thou ſayeſt, though there be no expreſs command, yet its of divine inſtitution and warrant, if it be drawn from good conſequence from the Scripture, indeed I have ſeldom met with any that have appeared ſo Impertinent and Ridiculous in their conſequences, as thou haſt done in this matter, though thou counteſt thy conſequence of Divine Authority, as well as expreſs commands; But they bear no ſuch Authority with us, who ſee thy perverting and abuſing Scriptures to maintain, and patch up a popiſh tradition and humane invention, which thou haſt no expreſs command for; and then thou haſt in this doubly confuted thy ſelf, for is there ſome command of Divine Authority now which is not Scripture, when before thou laid ſuch a great ſtreſs upon Scripture and deniedſt Revelation Immediate teaching, *&c.* from

the

the Light within and hast dirided it under the name of Enthusiasme, when now thou pleads for something being of Divine Authority which is not Scripture *viz.* your sprinkling Infants, which in *Page* 37. thou sayest brought to the Church, is the ordinary way of putting on Christ, and ordinary means for Salvation; and sayest we are Baptized into Jesus Christ and his death, from, *Rom.* 6. and 3. whereas before, the Scriptures were cryed up as the ordinary way and meanes, *&c.* But now, that which no where the Scriptures repuires, and that of, *Rom.* 6 and 3. *So many of us as where baptized into Jesus Christ, were baptized into his death*; how impertinent is this for thy turn, as if sprinkling did Baptize Infants into the death of Christ, or as if the Apostles and Believers then were so baptized, when Infants (as thou pleadest) which is absurd to imagine, and I should think thou canst not really intend such a thing in this proof as sprinkling Infants, which thou wouldest also make us believe is a standing Ordinance of Christ to continue till the end of the world from, *Mat.* 28. and, *Mar.* 16. 16. where they are commanded, *To teach all Nations baptizing them.* And, *He that believes and is baptized shall be saved.* But did th y go to teach Infants of a week old? Or, Were such the Believers that were Baptized? How blind, sottish, and ridiculous hast thou appeared in this matter, as also in counting it one while the ordinary meanes for Salvation, or that which Baptizeth into the death of Christ; another while as in the thirty eight *Page* that which signifies our putting on Christ, inward washing, *&c.* so here it doth but signify inward washing, and therefore is not the putting on Christ; not that which brings into the Church, neither doth it really signify inward washing, for thou speakest, as that being washed all over best signifies our inward Renovation; and one while, pleads for this thy pretended great Ordinance, as belonging to the Seed of Believers, and of such as have received the Spirit; another while the Children of which are prophane, and drunkards that profess the Gospel, whom thou sayest are in this sence accounted Believers, and thirty ninth *Page* reckons it not needful for Ministers to be perswaded that they are Righteous, so it appeares such Ministers as thou art will be easily satisfied for their own ends, and upon slender grounds receive men as Believers, if they do but profess the Gospel though they be drunkards and prophane and thus the Parish Priests of the *Presbyterian*

gang

gang have deceitfully daubed their hearers, and acted like hypocrites towards those whom they knew to be drunkards, prophane, and so really unbelivers, unholy unrighteous, *&c.* yet if they will from their teeth outward, say they believe and profess the Gospel, though they be known to the contrary, the Priest will not deny them their Seal of the Covenant to their Children [though they deem them unholy also] which other whiles they deem as such a sacred thing, as onely belongs to the Seed of Believers, and such as are within the Covenant.

And another sorry shift and come off, in the thirty eight *Page* is concerning the Jewes that fell into gross sins, *who all drank of the Rock, which was Christ*, from hence thou sayest, that to profess Christ is called a drinking of Christ, and where provest thou that Doctrine, that to profess Christ is a drinking of Christ, this is a very easie way thou hast prescribed for drinking of Christ if to profess him be it, and then all that profess him drink of him by this Doctrine, the falshood whereof we need not say much to.

But whereas thou sayest concerning those *Israelites, That ate the same spiritual bread, and drank the same spiritual drink, that drank of the Rock which was Christ*, how-be-it thou confessest they fell into gross sins, as is cleared from the History of the Books of *Exod. Levit. Numb. Deuteronomy*, and 1 *Cor.* 10. 1, 2, 3, 4, 5. and that many of them were Idolaters, lusters after evill, committed fornication, tempters of God, murtherers (as thou sayest) by all which thou hast sufficiently confuted thy self, and given a deadly blow to thy own Cause, and proved a falling away from Grace, which before was an Arminian and Popish Doctrine with thee, or Damnable Popery; for, Was not that spiritual meat, and spiritual drink; and that Rock spoken of, saving Grace?

And thy saying for Infants Baptisme, that it is the Seal of the Covenant, and to be given to those that are within the Covenant; but, Are Drunkards, prophane Persons and their Seed, and whole Parishes within the Covenant? Compare thy matter together: Yet thou hast confessed the Spirit is the inward Seal, but sayest Baptisme is the outward Seal, and then instead of proof, askest why may not the Covenant now have outward Seales joyned with the inward Seal of the Spirit; How faintly comest thou off here? And, Where provest thou sprinkling Infants a Seal of the New Covenant, or that the Covenant hath two

such Seales as thou implyest, and how knowest thou that its joyned with the inward Seal of the Spirit upon the Children of drunkards and prophane persons, or on such as turn drunkards, swearers, *&c.* who come under this thy Seal, which hath no impression of Scripture or Divine Authority in it; but now seeing that to gloss over thy groundless Tradition and Confusion uttered in mantaining it, thou hast often made use of divers Scriptures, which the *Baptists* were wont to bring for Baptizing or Plunging such as repent or believe; I have not entered here into controversy with thee about that point, it being not thy own, but onely thou wouldest make it serve for a cover; yet when thou turnest *Baptist*, and intendest to be real in pleading for Plunging believers, thou mayest let me or us know, and that point probably may be treated of, as whether or no it be of necessity to Salvation, and so of continuance to the true Church: But however, under the sence of the Baptisme of the Spirit which baptizeth into one body, we do know present sattisfaction, and do acquiesse in our Spirits above the Traditions of men and Rudiments of the world.

S. 7. Thy Book came but to my hands this summer, it seems it was delayed in the hands of some, otherwise, I had answered it long ago.

G. W.

The DOCTRINES, CONTRADICTIONS, INCONSISTENCIES, *and* VARIATIONS *of the* Prelbiterian Priests *of* Scotland, *as they were collected (in their own words) out of the said bundle, subscribed by* Edward Jameson, &c. *together with brief Observations and Notes upon them; evidently shewing the confused body of their perverse work and babylonish structure, to the discredit and overthrow of their own corrupt cause, by their many and apparent Inconsistencies and self Confutations which are here made obvious.*

Priests Doctrine.

THere is no man free of sin in this life.

Con. Christ is manifest to destroy the works of the Devil.

Obs. *Then is Christ manifest to destroy sin and free from it, which they that plead for, know not his manifestation.*

Pr. Christ doth not subdue sin totally in this life.

Con. Whosoever is born of God sinneth not, he that abides in him commits not sin.

Obs. *Then he thats born of God, and abideth in Christ knowes him to subdue sin totally in this life.*

Pr. That Christ is manifest to destroy the work of the devil, if you take it so, may as well prove that Satan shall not tempt a Child of God.

Con. The evil one toucheth him not 1 Joh. 3. ch. 5. (but this doth not prove any thing) the evil one toucheth them not.

Obs. *To say these do not prove any thing is false and against plain Scripture, and they whom the evil one cannot touch, his tempting*

them hath not power to lead them into his work, for all are not evil doers whom Satan tempts.

Pr. This saying [if we sin] implies as much as [when we sin.]

Incon. We teach that Believers should be daily (by the strength of the Spirit) fighting against the flesh.

Obs. *The strength of the Spirit of God is greater then the devil or sin either, and they who truly war by it, overcome; and* Johns *words were not (when we sin) but (if we sin) which implies not the same.*

Pr. We know in part, is an imperfect degree of knowledg and so sinful.

Con. There are promises of a growth unto Believers, and of a fulness.

Obs. *Which fulness is neither imperfect, nor is any degree of true knowledg sinful.*

Pr. David, Job, Daniel, their failings are noted, which I must cite.

Con. David said, *cleanse me from my secret sins.*

Obs. *And surely then Davids prayers were heard, and his requests granted, and* David, Job, Daniel, *and others, their deliverances are noted as well as their failings, and that in their life time.*

Pr. For perfect Righteousness, there is no promise in all the Scriptures to any Believer.

Con. There are promises unto Believers of a fulness.

Obs. *Gods everlasting Righteousness is promised which is perfect, and the fulness of Christ,* Eph. 4. 13. *wherein is neither want nor imperfection.*

Pr. Christ bad them *search the Scriptures, for in them they thought to have eternal life.* This thought could not be a delusion.

Var. Preaching is Gods ordinary appointed way for begetting Faith, not by immediate inward teaching alone, without peaching.

Obs. *See the confusion of these Priests, one while (with them) the Scriptures are the ordinary way; another while Preaching; another while, all immediate teaching by God is denyed; but another while, its not by immediate inward teaching alone; another while, a supernatural influence shining on the understanding is owned.*

Pr. We may find Eternal Life by searching the Scriptures.

Var. You deny Learning, study of Scriptures, and deny them interpretatively.

Obs.

Obſ. *Now the Prieſts interpretations are ſet for (and over) Scripture, which come not from the true and ſpiritual learning and ſtudy, but from* Babel.

Pr. They muſt have the Scriptures, who have the knowledge of Chriſt, for without this, they cannot be kept from Hell.

Con. Gods abſolute Soveranity in his diſpenſations of Grace is not to be tyed.

Obſ. *Then neither to be tyed to the Scriptures, nor the* Prieſts *preaching, nor yet to their confuſed meanings or uncertain interpretations.*

Pr. The Light within is your *Enthuſiaſtick* fancy.

Con. Chriſt enlighteneth every man that cometh into the world has planted ſome Light in every man of the world.

Obſ. *Its no leſs then blaſphemy to count Chriſts Light a fancy*; for his life is the light of men, *which we bear witneſs of.*

Pr. I deny any immediate teaching by God.

Incon. Begetting faith, is not by immediate inward teaching alone without preaching.

Obſ. *Then if immediate teaching be of uſe in part, it is not all to be denied.*

Pr. The Scripture maketh known inward ſins, thoughts, maketh us wiſe to Salvation, able to ſave us.

Con. Chriſt is ſaid alone to ſave us, none have a ſincere Supernatural Faith of the Scripture that are ignorant of Chriſt, there is a faith of the Scriptures that is hyſtorical, which is not ſufficient.

Obſ. *And ſurely the Scriptures are not Chriſt, without whoſe knowledg, and Supernatural Faith in him, the Scriptures are not rightly known and believed, but hyſtorically.*

Pr. Without this (*Viz.* the Scriptures) they cannot be kept from Hell.

Incon. Chriſt as the principal cauſe of Salvation, is ſaid alone to ſave us.

Obſ. *And ſurely he that alone ſaves, can alone keep man from Hell.*

Pr. But the beſt of theſe nations and wiſeſt, were the greateſt enemies to the Goſpel.

Con. All men have a Light of a natural conſcience from him, which tells that there is a God, and ſomewhat of the nature of God, that he is Eternal, and of the morral Law.

Obſ.

Obſ. *The Light of Chriſt in all men is not natural but ſpiritual, and thoſe in all Nations that were led by it, were not enemies to the Goſpel.*

Pr. We deny that the power of God is immediate (*Viz.* in his people)

Con. He told us he will exerciſe his power, for, and in us.

Obſ. *Then his power is immediate in us, and works immediatly in us many times, to our ſtrengthening, comfort and refreſhments, when we hear no man ſpeak or preach to us.*

Pr. Faith is a Habit, and an imperfect Creature, and its as impoſſible it ſhould be otherwiſe, as that a man abiding a man ſhould eſſentially be a beaſt.

Con. Saving, Supernatural, Enlightning and Sanctifying Faith is the Gift of God.

Obſ. *What then, Are men Saved, Enlightned, and Sanctifyed by that which is imperfect? What groſs Ignorance and Contradiction is this!*

Pr. The Grace of Hope is Imperfect.

Con. Chriſt is the Hope of Glory.

Obſ. *The Grace of Chriſt is perfect, and he is the Grace of all our Graces.*

Pr. I call the Scriptures the Word of God, and the Goſpel the Word of Reconciliation, which are diſtinguiſhed.

Var. The Goſpel is the Scriptures written by the Prophets; what *Mark* wrote is the Goſpel, the beginning of the Goſpel; the Goſpel is a part of the Scriptures one with them, conteined in them.

Obſ. *If the Scriptures and Goſpel be one; How are they diſtinguiſhed? And, if the Goſpel and Myniſtry of Chriſt be one, How is the Scripture it? And if* Marks *declaration was the beginning of the Goſpel, How are the Prophets writings the Goſpel? Is not manifeſt confuſion, variation, and inconſiſtencies in theſe paſſages?*

Pr. That Chriſt was firſt known himſelf ere he gave the knowledg of the Scriptures; the *Apoſtle Paul* denies your conſequence.

Con. Its falſe, that any have a ſincere Supernatural Faith of the Scriptures that are ignorant of Chriſt, *&c.*

Obſ. *Then tis not falſe that there muſt (in ſome degree) be a Supernatural Knowledg and Faith of Chriſt, before the Scriptures be truely known or believed.*

Pr. I deny any immediate teaching by God, Chriſts immediate teaching will no wayes follow.

Con.

Con. Christs opening the understanding to know the Scriptures; for he doth by the same Supernatural Influence shine on the understanding and Scriptures, *Luke.* 24. 22.

Obs. *Christs opening and shining by a Supernatural Influence, plainly proves immediate teaching, as we called* Quakers *do hold; and against the* Priests *of* Scotlands *denying it, who thus confute themselves.*

Pr. If there be any Pryority, or Posteriority of Christ in the Soul, the Scriptures hath it in the order of nature.

Con. The Lord in the comunicating of the knowledg of them, he is in his being first; the cause must be before the effect, so the giver of knowledg before the knowledg given.

Obs. *So that he that is the first, and cause of true knowledg, hath the Priority and Preheminence in all things, without whom the Scriptures are not known; and if it be a Priority of Christ (as is said) then Christ hath it.*

Pr. Without the Sanctifying knowledg of Christ, one may understand the Scriptures without error and jangling.

Con. None can know the Truths of the Scriptures, without the Sanctifying Knowledg of Christ.

Obs. *So then, without that Sanctifying Knowledg, none can understand them without error.*

Pr. We may fiud Eternal Life by searching Scriptures, they thought to have Eternal Life in the Scriptures, this thought could not be a delusion.

Con. He that hath heard and learned of the Father, cometh to him (Viz. to Christ) *he* (to wit the Spirit of Truth) *shall lead believers into all Truth.*

Obs. *So then the Father is to be heard and learned of, that the Son may be come to, and the Spirit to be followed to lead into all Truth, and this way was before the Scriptures.*

Pr. Sin is remaining in part, in all the faculties of Gods Children (*Viz.* in the Will, Mind, and Affections)

Incon. Cleanse thou me, from my secret sins; *Peter* exhorted the believing *Hebrewes* to abstain from their lusts.

Obs. *Then let not sin nor sinful lusts, allwayes remain in believers.*

Pr. If you find out any other faculty of the Soul which can be a seat for sin to dwell in, then the *Schooles* will be beholding to you for your new *Phylosophie.*

Con

Con. When they are believers and begotten, they are so freed that the evill one cannot touch them; many are commended for keeping his Commandments.

Obs. *If the evil one cannot touch them, much less hath he power to lead them into sin all their time, or to uphold sin in all their faculties; and the* Schools *that would have more place for sin, allow Christ no place.*

Pr. Believers are not freed from sin wholy till death.

Incon. To be *unblamable*, is that Grace which is universal in all parts of the renewed man.

Obs. Unblameable *is inconsistant with sin, for sin is blameable where ever it is.*

Pr. A believer ever after he is begotten of God is not free of sin, they do not perfectly mortify lusts in them.

Con. In the *Book* of *Common Prayer*, there is a promise to forsake the Devil and all his Works, the vain Pompe and Glory of the world, and sinful lusts of the flesh, and be led by Gods Spirit to keep his Commands; many of those who promise may do this and keep it.

Obs. *What greater promise can there be of freedom from sin, then to forsake the Devil and all his works, to be led by Gods Spirit to keep his Commands?*

Pr. Your new Light you pretend, is nothing but old Damnable Popery.

Con. The Spirit of truth will lead believers into all truth. He that hath heard and learned of the Father cometh to him. Viz. to Christ.

Obs. *Our Light is the Light of the Spirit of Truth, which cometh from Christ, and guides both to hear and learn of the Father; and this Light was before the Scriptures were, and its blasphemy to call it Damnable Popery.*

Pr. In the present time, *I am* sold under sin, *that good I would do, I do not.* Groaning under a *body of death:* It was not a by-gone state *Paul* speakes of, in the present time [*I am*]

Con. Paul was giving thanks for victory through Jesus Christ (yet all these are knit together)

Obs. Victory, *and being* sold under sin, *are two differing states, as warring, and being* more *then a* Conqueror *are*: Paul *spake to the* Romans *after the manner of men*, becaus of the infirmity of

their

their flesh, *and therein condescended to their capacities, below his own present state and injoyment.*

Pr. Perfect holiness, of both Soul and Body, is not to be till the Resurrection, *Viz.* after death.

Con. Believers at their death, which is upon their dying, are made perfectly holy.

Obs. *Perfect holiness ought not to be put off, neither so long after death, nor till death, for what time do you allow Christ to reign in man, and to serve him, if all your life time sin must remain, and so* long *the Devil be served?*

Pr. The Godly falleth into sin seven times a day; Christ saith to *Peter*, that he should forgive his brother seventy times seven, which implyeth, that a brother may offend often in the day time.

Con. As for my saying a day, it was a mistake of the citation of the place. That of the Spirit is most prevailing with Gods Children, as unto which they do adhere; the flesh they renounce and resist, and which by little and little they overcome.

Obs. *It had been well thou hadst confest thy mistakes as ingenuously in other things, the controversie had been the less; but, Do the Brethren sin all their dayes? When then do they overcome? What gross confusion art thou in!*

Pr. While we live, we must *put on the armour of God* and war against sin, which is not to be ended till we lay down this Tabernacle.

Con. We are cleansed from all sin by the Blood of Christ, in Justification when we do believe.

Obs. *If believers be cleansed from all sin when they do believe; How have they it to war against, till they lay down this Tabernacle? Surely they believe before.*

Pr. Our peace stands in our Justification by Faith, and yet there are remains of sin in us, which we are to mourn for.

Con. There is a perfect cleansing from the guilt of sin.

Obs. *What, a cleansing from the guilt of sin, and not from the sin it self; this is quite contrary to Scriptures.*

Pr. Christ was given for an advocate, for the sins of those whom *John* calls little Children and his own, which therefore were to be.

Con. That of 1 *Joh.* 1. 12. *I write unto you that you may not sin.*

Page. 30. Christ Redeemeth from all iniquity, is a Saviour and

saveth them from their sins. *Math.* 1. 21. *Luke.* 19. 10.

Obs. *Christ being thus a Redeemer, a Saviour, an Advocate, therefore sins are not to be; and there was young Men and Fathers as well as little Children.*

Pr. The Devils work remains unsubdued in the Child of God, appeares by that *Paul* saith to the *Romans, The God of peace,* &c.

Con. The God of peace shall tread down Satan under your feet shortly, Rom. 16 20.

Obs. *And sure, when Satan is thus trodden down under foot, his work cannot remain unsubdued; for both his power and possession is taken from him by a greater then he.*

Pr. We have peace with God, but are all compassed about with infirmities and subject to passions as was *Elias.*

Con We are cleansed from all sin by the Blood of Christ.

Obs. *All passions are not sinful passions; for passions are sufferings for it could not be that* Paul *and* Barnabas *were subjects to the like sins with those Idollaters,* Act. 14. 13, 14, 15. *when subject to like passion with them.*

Pr. Here is another *Arminion* and *Popish* error, that believers may fall from Grace.

Con. A believer may fall, *Peter* and *David* sinned foully.

Obs. *Surely their sinning so foully was not in the Faith, but when they were turned from it, which required their repentance.*

Pr. That *Peter* and *David* fell from Faith, is an *Arminion,* and *Popish* error.

Con. Evil works come not from Faith.

Obs. *Then the evil works they did, were out of, and against the Faith; and had they stood in the Faith, they had been kept from those evil works.*

Pr. Peter and *David* had their failings, *Viz.* (till death) *Eliah* an old Prophet, subject to like passion as we are, *&c.*

Con. Christ said to *Peter, I have prayed for thee that thy Faith fail not: When thou art converted strengthen thy brethren.* Doth signify when he should be fully recovered.

Obs. *And surely* Peter *was so converted or fully recovered, as to strengthen his Brethren before his decease; and like passions were like sufferings, which may relate to sickness,* Ja. 5. 13, 14. *or other afflictions; for* Paul *and* Barnabas *were not subject to the like Sins or Idollatry with those heathens,* Act. 14. 15.

Pr.

Pr. It is not ſad Doctrine as you ſay, but comfortable, that as believers may fall as *Peter* and *David*, whereas he doth not fall wholly away, but hath ſtill the Seed of Grace remaining in him *p.* 24.

Con. The ſad breach that *Peters* fall made on his Soul, did weaken his Grace and cloud his comforts very much. There are remains of ſin within us which we are to mourn for.

Obſ. *If ſin did very much cloud his comforts, and be the cauſe of mournings as it was both to* David *and* Peter ; *then for you to plead for ſin term of life cannot be a comfortable Doctrine, unleſs to ſuch as be hardened in ſin, and take pleaſure in it.*

Pr. Which improvment of the Light within, muſt indeed come from free will, and conſequently ye hold Merit.

Con. We muſt *put on the whole armour of God*, and war againſt ſin. *pa.* 23.

Obſ. *Do not they improve the Light who war againſt ſin ; and this is not of, or from mans will in the Fall, but from the power that converts*, and works in him to will and to do.

Pr. There are remains of ſin within us while we live here, which we are to mourn for.

Con. The kingdom of God is Righteouſneſs, Peace, Joy in the holy ghoſt. Twenty ſixth Page.

Obſ. *Therefore ſin which is the cauſe of ſorrow, hath no place in the kingdom of God, which the Saints attain to here.*

Pr. Faith is an habit, and an imperfect creature.

Con. Saving Faith is given of God, and is a ſaving enlightning of the Soul, to know Chriſt, Faith, is a Sanctifying Light.

Obſ, *What ſtrange Doctrine is this, that an imperfect creature is a Saviour, an Enlightener, a Sanctifier ; and doth the* Kirk *of* Scotland *receive this for Orthodox : The Gift of God is perfect*, and every good and perfect Gift comes from God.

Pr. Thoſe who tell us of a Faith in Chriſt without Scriptures, have no Light in them. *pa.* 28.

Con. Twenty ſixth Pag. The *Jewes* wilfully rejected the Light, and ſhut their eyes againſt it ; wicked men, who rebel againſt the Light, have the Light of a natural Conſcience, and the common work of the Spirit.

Obſ. *Then they had the Light, and the work of the Spirit is not natural, but* no Light in them *excludes natural Light, as well as ſpiritual from being in them, whereas in that*, Iſa. 8. 20. *it ſhould be* no morning *in ſtead of* no Light.

Pr. Jesus Christ, bid them search the Scriptures, for to find him in them.

Con. They might have Life by the true spiritual knowledg of Faith, these who believed and had Life did own the Light within, and who denieth that is Christ, sheweth by the Spirit of Revelation and Wisdom within.

Obs. *Now Supernatural Knowledg, Light within, Spirit of Revelation and Wisdom within is confessed; but another while imediate teaching, power &c. is denied by those who think to find Christ in the Scriptures; but, Is that Christ that suffered at* Jerusalem *to be found in the Scriptures? How blind are you* Priests *of* Scotland.

Pr. The Child of God cannot sin Totally and Finally: *There is no man liveth and sineth not.*

Con. Those for whom Christ hath given himself he Redeemeth from all iniquity.

Obs. *How, from all iniquity, and yet sin so much contended for by you.*

Pr. These all for whom Christ died, cannot be meant of each individual person of the world how are they lost if he came to save them; this argueth defect of wisdom to foresee want of power to effect his intention *pa.* 31.

Con. He died for all, some have wilfully rejected the Grace given, that wilfully *trample under foot, the blood of the Son of God.*

Obs. *There is neither defect of wisdom nor want of power in Christ, but wilfulness and rebellion in man that lets; he died for all his Grace is freely tendered that they may believe and be saved: But this is not by absolute compulsion and force, as if therefore he were absolutely intended to save all; but Love and Good Will is shewed towards all, many wilfully reject and trample upon it (as is confest)*

Pr. Motions of Satan and our deceitful hearts are to be tried, it is comfortable Doctrine, that a believer may fall as *David* and *Peter.*

Con. Those that got a new heart from God, and his fear put in them, they do not depart nor revolt.

Obs. *It is the deceitful hearts that are comforted with such Doctrine, that is for falling as* David *and* Peter *did, and not the new heart in which Gods fear is put.*

Pr. The Scriptures do reveal the Mysteries. *pa.*27.

Con. Jesus Christ sheweth by the Spirit of Revelation and Wisdom within. *pa.* 30.

Obs.

Obſ. *The Scriptures teſtifie of the Myſteries, but then Chriſt by that Spirit within Reveales them.*

Pr. The Scriptures (being many words of God taken together) they are called the Word of God. *pa.* 25.

Con. The Scriptures calleth Chriſt the Word of God in ſome places.

Obſ. *Chriſt the Word was before the Scriptures, or the Words, beſides,* one word *is not many words, nor many words properly to be taken for one word.*

Pr. Is not the Father diſtinct from the Son and the Spirit in the perſonal Subſiſtance. *pa.* 31.

Con. Both the Father and the Son, and the Holy Ghoſt are a Spirit. *pa.* 33.

Obſ. *Both (or all) a Spirit, and yet diſtinct in perſonal Subſiſtance; Where learned you this Doctrine? Not from the Scriptures.*

Pr. Ye do not own what the Scriptures aſſert, but your own blaſphemous fancies (*Viz.*) about the Deity; three Perſons diſtinct in the perſonal Subſiſtance. *pa.* 32.

Con. Ye ſay ye own what the Scriptures of Truth aſſert of the God-head; *That there are three that bear record in heaven, the Father, the word and the ſpirit, and thoſe three are one.*

Obſ. *Then we own what the Scriptures aſſert of the Deity of the Father, Word and the Spirit which are one; this is no blaſphemy no fancies as malitiouſly we are accuſed.*

Pr. Except ye call all the words of Scriptures clearly confered together a cavilling, *Viz.* touching three diſtinct Perſons in the Deity, *&c.*

Con. Although the Scriptures do not in ſo many words make mention of the three Perſons, *&c.* who are one God; we diſalow all Traditions, or any unwritten Rule which is not Scripture.

Obſ. *Then three diſtinct Perſons in the Deity, diſtinct in the perſonal Subſiſtance, are not the words of the Scriptures but a Tradition, and why do you then alow of that which is not Scripture, but that* There are three that bear record in heaven, and theſe three are one *is Scripture.*

Pr. The Apoſtles telleth that the *Corinthians* were *to ſhew forth Chriſts death till he came again*: The Bread ſpoken of to them, behoved to be this of outward Bread, *&c.*

Con. It behoved to be ſuch a coming againe as was yet future and unaccompliſhed in the *Corinthians* time.

Obſ.

Obſ. *Were the* Corinthians *then to eat and drink outwardly after their time, or ſo long after their deceaſes? What abſurdity and groſneſs is here!*

Pr. Infants Baptiſm was approved by the Orthodox Church, and the Renouned Teachers and Guides thereof, and ſound Father, as *Tertullian, Ciprian, Lactant, Auguſtine, Jerom, Baſil,* &c. Its derived from the Church when pure.

Con. We diſallow all Traditions, or any un-written Rule which is not Scripture, whether they be under pretence of Revelation, which *Enthuſiaſts* hold; or Traditions as *Papiſts* in this agree.

Obſ. *Then Infants Baptiſme not being Scripture (but a popiſh Tradition) is therefore to be diſalowed of.*

Pr. Children of believers ſhould be under the Initial Seal of the Covenant as *Abrahams* were.

Con. Circumciſion was the Seal of the old Covenant, and it was admin'ſtred on Males onely, *page,* 35.

Obſ. *Circumciſion of the Males onely, was in its time Commanded of God, which is no proof of ſprinkling Infants both Males and Females, which was never commanded of God.*

Pr. pa. 38. The Fathers or *Iſralites,* who fell into groſs ſins, profeſſed the ſame Doctrine of Salvation; to profeſs Chriſt is called a drinking of Chr ſt. &c

Con. Abraham and his Seed under the old Covenant, had the ſame Mediator which is Jeſus Chriſt, he was the ſame yeſter-day to them, that he is to day to believers.

Obſ. *Their having the ſame Mediator Jeſus Chriſt the ſame,* &c. *And drinking of Chriſt was more then to profeſs him, or the Doctrine of Salvation. And, Did ſuch fall into groſs ſins? What fell they from if not from Grace*

Pr. Ye ſay thereis no expreſs command for ſprinkling of the Infants of believers. *pa.* 36,

Con. But we diſalow all Traditions or any unwritten Rule which is not Scripture. *pa.* 35.

Obſ. *You have confeſt what I ſaid, that there is no expreſs command for ſprinkling Infants, therefore in alowing of it you contradict your ſelves.*

Pr. Though there be no expreſs command, yet its of Divine Inſtitution and Warrant (if it be drawn by good conſequence) from the Scriptures.

Con.

Con. Truths and Doctrines is to be tried by the Scriptures, ſo far as can be found in the Scriptures, *page*, 29. Chriſt bid ſearch the Scriptures, they reveal the Miſteries, *page*. 27. I deny any immediate teaching by God, *page*. 14.

Obſ. *Although a great ſtreſs and neceſſity is laid upon the Scriptures, and immediate teaching ſo confidently denied, yet no Sprinkling Infants to be found, or required in Scripture (and whilſt any imediate teaching is denied) How is it of Divine Inſtitution? Surely* Edward Jamiſons *conſequence herein is not Divine, who denies any immediate teaching.*

Pr. pa. 37. If I had ſaid it *Viz.* Infants Baptiſm brought them to the Church, thoſe places and many others do hold it, as, *Gal.* 3. 27. its the ordinary way of putting on Chriſt &c.

Con. I ſaid not that it did bring them into the Church, but that it is a Seal of our entry into the Church, *page*. 26. ſprinkling of water is enough to ſignify inward waſhing.

Obſ. *If it doth not bring into the Church, it is but a ſigne of inward waſhing, its not a putting on Chriſt; neither can the Scripture prove it when there is no Scripture for it, and were the Scriptures deemed the ordinary way and means, but now ſprinkling Infants; What ignorant and groſs contradictions are theſe!*

Pr. Ye ſay Baptiſme doth not bring them into the Church, its a bold Sacrilegious uſurpation, in detracting from the words of the Book of God, which ſhall be puniſhed with all the curſes of that Book.

Con. Though there be no expreſs command (for ſprinkling Infants) yet its of Divine Inſtitution if it be drawn by good conſequence. *pa.* 36.

Obſ. *See what Curſes theſe Prieſts have laid upon them that deny the Infants Baptiſme (their Scripturles Tradition) to bring into the Church, and are not they herein evidently Guilty of Sacrilegious uſurpation, and adding to the words of the Book of God by their falſe conſequence.*

Pr. Baptizing of Children or others, a ſtanding Ordinance of Chriſt, which he hath appointed to continue to the end of the world, *Mat.* 28. and ordinary means for Salvation, *Mar.* 16. 16.

Con. There be no expreſs commands for ſprinkling Infants, *Act.* 2. 38. *repent and be baptized.* Mark. 16. 16. *He that believeth and is baptized ſhall be ſaved.*

Obſ. *They to whom Repentance and Faith was preached, were*

not

not Infants (such as the Prieſts ſprinkle of a few dayes old) which is not the Baptiſme that ſaveth, but that of the Spirit, or the anſwer of a good conſcience is ſaving.

Pr. Page. 37. That many Miniſters baptize the Children of thoſe who are prophane and drunkards, and ſo not believers.

Rep. They that profeſs the Goſpel, though they be not ſincere believers, yet they are in this ſence accounted belivers.

Con. Page. 85. The Children of believers, ſhould be under the Initial Seal of the Covenant, to believers and their Seed that promiſe belongeth; thoſe to whom that promiſe, *That God would be their God and the God of their Seed*; ſhould be baptized, *Viz.* Infants who are in the Covenant with God. *Page.* 36.

Obſ. *It ſeems theſe Prieſts can make believers at an eaſie rate, whilſt they can take the prophane drunkards for believers, upon their profeſſing the Goſpel; but ſurely God is not the God of the prophane and drunkards, nor are they in Gods Covenant (as true believers are) but under Satans power, and their taking it for granted that the ſprinkling Infants is the Initial Seal of the Covenant is falſe, and but a begging the queſtion.*

Pr. Thoſe who are under the profeſſion of the Goſpel, are to be reputed as in Covenant. *pa.* 39.

Con. Unbelievers who have a profeſſion, and yet have not ſincere faith, *&c.* are not Righteous nor Holy, *&c.*

Obſ. *Then it is not the profeſſion of the Goſpel that makes them believers or in Covenant with God.*

Pr. An *Arminion* and Popiſh Doctrine, that believers may fall from Grace.

Con. The Fathers, many of them fell into groſs ſins as is cleared from the Hiſtories of the Books of, *Exod. Lev. Num.* and *Deut.* and, 1 *Cor.* 10. 1, 2, 3, 4, 5. *They eat the ſame ſpiritual bread, and drank the ſame ſpiritual drink, drank of the Rock which was Chriſt, yet many of them were Idolaters, luſters after evil thoughts, committed Fornication, Tempters of God, Murderers,* &c.

Obſ. *See how fully theſe Prieſt have proved the falling away from Grace, for which they have ſo much accuſed us with* Popery *and* Arminianiſme (*what a Babel are* they in) *and, Was not that ſpiritual Bread and Drink, and Rock, which they did eat and drink of ſaving Grace?*

Pr. Baptizm (*Viz* of Infants) brought them to the Church

is

is, an ordinary means for Salvation, *pag.* 37. *We are baptized into Jesus Christ and his death,* Rom. 6. 3. and its Instituted for the remission of sins, *Act.* 2. 38.

Con. Its that which signifies our putting on Christ, our renewing by the Spirit, our washing by remission of Sins, our being buried with Christ, *&c.*

Obs. *Then its not the Sign nor Shadow, but the Substance that brings into the true Church that saveth, that Baptizeth into Jesus Christ and his death, and this is that one Baptisme of the Spirit.*

Pr. Infants Baptisme or Sprinkling, approved its the Initial Seal of the Covenant, which the Children of believers ought to be under.

Con. The Apostle *Peter* sayes, *Act.* 2. 38 39. *That those to whom the promise is, should be Baptized,* and *vers* 38 *repent and be baptized, Mat* 28. *Go teach all Nations Baptizing them,* Mark. 16. 16. *He that, believeth and is baptized shall be saved.* And, Rom. 6. 3. *We are baptized into Jesus Christ and his death, pag.* 37.

Obs. *Those that are capable of such teachings (repenting believing) are not Infants of a week old; and teach baptizing into the Name of the Father, Son, and Holy Ghost, was by the Power and Spirit that went along with their Teaching and Mynistring.*

Pr. pag. 28. They have no Light in them, who speak not according to the Law and the Testimony, and tell us of a faith in Christ without the Scriptures.

Con. pag. 31. Wicked men who rebel against the Light, have the Light of a natural conscience spoken of, *Rom,* 2. 14. and the common work of the Spirit.

Obs. *The Work of the Spirit of God in the hearts of wicked men, convicting them, is not natural nor from a natural Light, for it is the Spirit that so worketh in them, (which you call common) but your confessing a natural Light in them, contradicts your saying they have no Light in them; but the Law is Light, and the Testimony of Jesus the Spirit of Prophecie, which the true Prophets spake from, and they that spake not according to this Light, there is no morning to them, but they are in the dark, where the Light is before it shine out of darkness.*

Some Queries of Alexander Skein, *sometime* Baily *of* Aberdeen, *upon his forsaking the publick Worship there, and joining with the People of God in scorn called* Quakers.

Query I.

WHether or not should any Act of Gods Worship be gone about without the motions, leadings and actings of the Holy Spirit.

Qu. II. If the motions of the Spirit be necessary to every particular duty, Whether should he be waited upon, that our whole acts and words may be according as he gives utterance and assistance.

Qu. III. If every one that bears the name of a Christian or professes to be Protestants, hath such a uninterupted measure thereof, that at any time they may without waiting, go immediately about the duty.

Qu. IV. If there be an indisposition and an unfitness at some times for such exercises, at least as to the spiritual and lively performance thereof; Whether the duty ought to be performed in that case, or at that time?

Qu. V. If any duty be gon about under pretence that it is in obedience to the external command, without the spiritual life and motion necessary; Whether such a duty thus performed, can in faith be expected to be accepted of God, and not rather reckoned, as bringing strange fire before the Lord, seeing it is performed (at best) by the strength of natural and acquired parts, and not by the strength and assistance of the holy ghost, which was typified by Fire that came down from heaven, which alone behoved to [illegible]me the Sacrifise and no other?

VI. If duties gone about in the mere strength of natural [illegible]red parts, whether in publick or in private, be not all really [illegible]natter an Image of mans invention as the popish worship,

(though it be not so gross in the outward appearance) and therefore as real superstition to countenance any worship which is of that nature, as it is to countenance popish worship, though there be a difference in the degree.

Qu. VII. Whether it be ground of offence, or just scandal to countenance the worship of those, whose professed Principle is neither to speak for edification, nor to pray, but as the holy ghost shall be pleased to assist them, in some measure less or more, without which, they will rather chuse to be silent, then to speak without his Influences?

ERRATA

Pag. 10. lin. 8. for Polythrites, read Polytheites pag. 16. lin. 21. for: to: read two: pag. 18. lin. 30. for, to write read, or writ. pag. 31. lin. 9: for, Christs, read Christ pag. 32. lin. 12. read in it, for spake, read speaks pag. 33. lin. last, for Revelation, read relation. pag. 41. lin. 20: for imperative, read Superiour. pag. 53. lin. 14. read subjoyne. pag 56. lin. 37. for Answer, read reply. from pages. 56. and. 66. the pages are misfigured. pag. 62. lin. 33. read Pr. An. pag. 64. lin. last, read Pr. An. pag. 72. lin. 27. not, read nor l.in. .32 for which. read, such as. p. 80. l. 9. del. which p. 81. l. 33. r. a perfect cleansing p. 82. l. 5. r. work in part. p. 83. l. 1. f. that as. r. that a. p. 84. l. 5. f. is r. Iesus. l. 33. r. your deceitful. p. 85. l. 31. del. 31. l. 30. r. p. 35. l. 37. r. and cup. p. 87. l. 5. r. such a great. l. 7. f. any r. all l. 19. r. we are not. 29. r. theire infants p. 88. l. 8. f. 85. r. 35. l. 17. f. the r. theire. 24. f. the. r. theire. 39. del. the.

FINIS

The Principal

Controversies

BETWEEN,

The *Litteral Presbyters* of the Kirk of *Scotland*, and the *Illuminated Members* of the Church of Christ,

CALLED

QUAKERS.

Truly Collected, Stated and Opened, in a particular Reply (herein specified) for general Information and undeceiving the deceived.

By an earnest Contender for the most Holy Faith, which was once delivered to the Saints. G. W.

---

1 Tim. 6. 20. *Avoiding prophane and vain babling and oppositions of science, falsly so called.*

2 Pet. 2. 12. *But these as natural bruit Beasts,---- speak evil of the things they understand not, &c.* Vers. 13. *Sporting themselves with their own deceivings.* Vers. 14. *Having Eyes full of Adultery, and that cannot cease from sin.----*

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Introduction.

Reader,

HErein *is asserted the real sufficiency of* Divine Illumination *and* Inspiration, *together with the Doctrine of the* Saints Perfection in Christ, *and his* Universal Light *and* Grace *to* Mankind; *and thereby the real* Use *and* End *of the* Holy Scriptures *made known, and the* pretious Truths *therein* Owned *and* Vindicated, *from the gross* Errours, Perversions, Absurdities, Reproaches, *manifest* Confusions *and* Contradictions *of some Rigid Presbyters of* Scotland, *to whom this* Tract *containes a brief* Reply (*in many short Paragraphs*) *which was thus occasioned.* Viz.

Some of the Presbyterian Priests or Teachers in Scotland, *having some years ago writ a great bundle against us, the People of God, called* Quakers, *in a way of slighting and deriding some things of Truth, which above ten years ago I wrote, in* Answer *to a* Paper (*containing a pretended Answer to* 26 Queries *of* Geo. Fox's, Junior) *with some* Queries *written by one* Edw. Jamison, *in whose Name,*

Obſ. *The Light of Chriſt in all men is not natural but ſpiritual, and thoſe in all Nations that were led by it, were not enemies to the Goſpel.*

Pr. We deny that the power of God is immediate (*Viz.* in his people)

Con. He told us he will exerciſe his power, for, and in us.

Obſ. *Then his power is immediate in us, and works immediatly in us many times, to our ſtrengthening, comfort and refreſhments, when we hear no man ſpeak or preach to us.*

Pr. Faith is a Habit, and an imperfect Creature, and its as impoſſible it ſhould be otherwiſe, as that a man abiding a man ſhould eſſentially be a beaſt.

Con. Saving, Supernatural, Enlightning and Sanctifying Faith is the Gift of God.

Obſ. *What then, Are men Saved, Enlightned, and Sanctifyed by that which is imperfect? What groſs Ignorance and Contradiction is this!*

Pr. The Grace of Hope is Imperfect.

Con. Chriſt is the Hope of Glory.

Obſ. *The Grace of Chriſt is perfect, and he is the Grace of all our Graces.*

Pr. I call the Scriptures the Word of God, and the Goſpel the Word of Reconciliation, which are diſtinguiſhed.

Var. The Goſpel is the Scriptures written by the Prophets; what *Mark* wrote is the Goſpel, the beginning of the Goſpel; the Goſpel is a part of the Scriptures one with them, conteined in them.

Obſ. *If the Scriptures and Goſpel be one; How are they diſtinguiſhed? And, if the Goſpel and Myniſtry of Chriſt be one, How is the Scripture it? And if* Marks *declaration was the beginning of the Goſpel, How are the Prophets writings the Goſpel? Is not manifeſt confuſion, variation, and inconſiſtencies in theſe paſſages?*

Pr. That Chriſt was firſt known himſelf ere he gave the knowledg of the Scriptures; the *Apoſtle Paul* denies your conſequence.

Con. Its falſe, that any have a ſincere Supernatural Faith of the Scriptures that are ignorant of Chriſt, *&c.*

Obſ. *Then tis not falſe that there muſt (in ſome degree) be a Supernatural Knowledg and Faith of Chriſt, before the Scriptures be truely known or believed.*

Pr. I deny any immediate teaching by God, Chriſts immediate teaching will no wayes follow.

Con.

Con. Christs opening the understanding to know the Scriptures; for he doth by the same Supernatural Influence shine on the understanding and Scriptures, *Luke.* 24. 22.

Obs. *Christs opening and shining by a Supernatural Influence, plainly proves immediate teaching, as we called* Quakers *do hold; and against the* Priests *of* Scotlands *denying it, who thus confute themselves.*

Pr. If there be any Pryority, or Posteriority of Christ in the Soul, the Scriptures hath it in the order of nature.

Con. The Lord in the comunicating of the knowledg of them, he is in his being first; the cause must be before the effect, so the giver of knowledg before the knowledg given.

Obs. *So that he that is the first, and cause of true knowledg, hath the Priority and Preheminence in all things, without whom the Scriptures are not known; and if it be a Priority of Christ (as is said) then Christ hath it.*

Pr. Without the Sanctifying knowledg of Christ, one may understand the Scriptures without error and jangling.

Con. None can know the Truths of the Scriptures, without the Sanctifying Knowledg of Christ.

Obs. *So then, without that Sanctifying Knowledg, none can understand them without error.*

Pr. We may find Eternal Life by searching Scriptures, they thought to have Eternal Life in the Scriptures, this thought could not be a delusion.

Con. He that hath heard and learned of the Father, cometh to him (Viz. to Christ) *he* (to wit the Spirit of Truth) *shall lead believers into all Truth.*

Obs. *So then the Father is to be heard and learned of, that the Son may be come to, and the Spirit to be followed to lead into all Truth, and this way was before the Scriptures.*

Pr. Sin is remaining in part, in all the faculties of Gods Children (*Viz.* in the Will, Mind, and Affections)

Incon. Cleanse thou me, from my secret sins; *Peter* exhorted the believing *Hebrewes* to abstain from their lusts.

Obs. *Then let not sin nor sinful lusts, allwayes remain in believers.*

Pr. If you find out any other faculty of the Soul which can be a seat for sin to dwell in, then the *Schooles* will be beholding to you for your new *Phylosophie.*

Con. When they are believers and begotten, they are so freed that the evill one cannot touch them; many are commended for keeping his Commandments.

Obs. *If the evil one cannot touch them, much less hath he power to lead them into sin all their time, or to uphold sin in all their faculties; and the* Schools *that would have more place for sin, allow Christ no place.*

Pr. Believers are not freed from sin wholy till death.

Incon. To be *unblamable*, is that Grace which is universal in all parts of the renewed man.

Obs. Unblameable *is inconsistant with sin, for sin is blameable where ever it is.*

Pr. A believer ever after he is begotten of God is not free of sin, they do not perfectly mortify lusts in them.

Con. In the *Book* of *Common Prayer*, there is a promise to forsake the Devil and all his Works, the vain Pompe and Glory of the world, and sinful lusts of the flesh, and be led by Gods Spirit to keep his Commands; many of those who promise may do this and keep it.

Obs. *What greater promise can there be of freedom from sin, then to forsake the Devil and all his works, to be led by Gods Spirit to keep his Commands?*

Pr. Your new Light you pretend, is nothing but old Damnable Popery.

Con. The Spirit of truth will lead believers into all truth. He that hath heard and learned of the Father cometh to him. Viz. to Christ.

Obs. *Our Light is the Light of the Spirit of Truth, which cometh from Christ, and guides both to hear and learn of the Father; and this Light was before the Scriptures were, and its blasphemy to call it Damnable Popery.*

Pr. In the present time, *I am* sold under sin, *that good I would do, I do not.* Groaning under a *body of death:* It was not a by-gone state *Paul* speakes of, in the present time [*I am*]

Con. Paul was giving thanks for victory through Jesus Christ (yet all these are knit together)

Obs. Victory, *and being* sold under sin, *are two differing states, as warring, and being* more *then a* Conqueror *are*: Paul *spake to the* Romans *after the manner of men, because of the infirmity of*

their flesh, *and therein condescended to their capacities, below his own present state and injoyment.*

Pr. Perfect holiness, of both Soul and Body, is not to be till the Resurrection, *Viz.* after death.

Con. Believers at their death, which is upon their dying, are made perfectly holy.

Obs. *Perfect holiness ought not to be put off, neither so long after death, nor till death, for what time do you allow Christ to reign in man, and to serve him, if all your life time sin must remain, and so* long *the Devil be served?*

Pr. The Godly falleth into sin seven times a day; Christ saith to *Peter*, that he should forgive his brother seventy times seven, which implyeth, that a brother may offend often in the day time.

Con. As for my saying a day, it was a mistake of the citation of the place. That of the Spirit is most prevailing with Gods Children, as unto which they do adhere; the flesh they renounce and resist, and which by little and little they overcome.

Obs. *It had been well thou hadst confest thy mistakes as ingenuously in other things, the controversie had been the less; but, Do the Brethren sin all their dayes? When then do they overcome? What gross confusion art thou in!*

Pr. While we live, we must *put on the armour of God* and war against sin, which is not to be ended till we lay down this Tabernacle.

Con. We are cleansed from all sin by the Blood of Christ, in Justification when we do believe.

Obs. *If believers be cleansed from all sin when they do believe; How have they it to war against, till they lay down this Tabernacle? Surely they believe before.*

Pr. Our peace stands in our Justification by Faith, and yet there are remains of sin in us, which we are to mourn for.

Con. There is a perfect cleansing from the guilt of sin.

Obs. *What, a cleansing from the guilt of sin, and not from the sin it self; this is quite contrary to Scriptures.*

Pr. Christ was given for an advocate, for the sins of those whom *John* calls little Children and his own, which therefore were to be.

Con. That of 1 *Joh.* 1. 12. *I write unto you that you may not sin.*

Page. 30. Christ Redeemeth from all iniquity, is a Saviour and

saveth them from their sins. *Matth.* 1. 21. *Luke.* 19. 10.

Obs. *Christ being thus a Redeemer, a Saviour, an Advocate, therefore sins are not to be; and there was young Men and Fathers as well as little Children.*

Pr. The Devils work remains unsubdued in the Child of God, appeares by that *Paul* saith to the *Romans*, *The God of peace*, &c.

Con. The God of peace shall tread down Satan under your feet shortly, Rom. 16 20.

Obs. *And sure, when Satan is thus trodden down under foot, his work cannot remain unsubdued; for both his power and possession is taken from him by a greater then he.*

Pr. We have peace with God, but are all compassed about with infirmities and subject to passions as was *Elias*.

Con. We are cleansed from all sin by the Blood of Christ.

Obs. *All passions are not sinful passions; for passions are sufferings for it could not be that* Paul *and* Barnabas *were subjects to the like sins with those Idollaters*, Act. 14. 13, 14, 15. *when subject to like passion with them.*

Pr. Here is another *Arminian* and *Popish* error, that believers may fall from Grace.

Con. A believer may fall, *Peter* and *David* sinned foully.

Obs. *Surely their sinning so foully was not in the Faith, but when they were turned from it, which required their repentance.*

Pr. That *Peter* and *David* fell from Faith, is an *Arminian*, and *Popish* error.

Con. Evil works come not from Faith.

Obs. *Then the evil works they did, were out of, and against the Faith; and had they stood in the Faith, they had been kept from those evil works.*

Pr. *Peter* and *David* had their failings, *Viz.* (till death) *Elias* an old Prophet, subject to like passion as we are, &c.

Con. Christ said to *Peter*, *I have prayed for thee that thy Faith fail not: When thou art converted strengthen thy brethren.* Doth signify when he should be fully recovered.

Obs. *And surely* Peter *was so converted or fully recovered, as to strengthen his Brethren before his decease; and like passions were like sufferings, which may relate to sickness*, Ja. 5. 13, 14. *or other afflictions, for* Paul *and* Barnabas *were not subject to the like Sins or Idollatry with those heathens*, Act. 14. 15.

Pr. It is not sad Doctrine as you say, but comfortable, that as believers may fall as *Peter* and *David*, whereas he doth not fall wholly away, but hath still the Seed of Grace remaining in him *p.* 24.

Con. The sad breach that *Peters* fall made on his Soul, did weaken his Grace and cloud his comforts very much. There are remains of sin within us which we are to mourn for.

Obs. *If sin did very much cloud his comforts, and be the cause of mournings as it was both to* David *and* Peter ; *then for you to plead for sin term of life cannot be a comfortable Doctrine, unless to such as be hardened in sin, and take pleasure in it.*

Pr. Which improvment of the Light within, must indeed come from free will, and consequently ye hold Merit.

Con. We must *put on the whole armour of God*, and war against sin. *pa.* 23.

Obs. *Do not they improve the Light who war against sin ; and this is not of, or from mans will in the Fall, but from the power that converts*, and works in him to will and to do.

Pr. There are remains of sin within us while we live here, which we are to mourn for.

Con. The kingdom of God is Righteousness, Peace, Joy in the holy ghost. Twenty sixth Page.

Obs. *Therefore sin which is the cause of sorrow, hath no place in the kingdom of God, which the Saints attain to here.*

Pr. Faith is an habit, and an imperfect creature.

Con. Saving Faith is given of God; and is a saving enlightning of the Soul, to know Christ, Faith is a Sanctifying Light.

Obs. *What strange Doctrine is this, that an imperfect creature is a Saviour, an Enlightener, a Sanctifier ; and doth the* Kirk *of* Scotland *receive this for Orthodox : The Gift of God is perfect*; and every good and perfect Gift comes from God.

Pr. Those who tell us of a Faith in Christ without Scriptures, have no Light in them. *pa.* 28.

Con. Twenty sixth Pag. The *Jewes* wilfully rejected the Light, and shut their eyes against it.; wicked men, who rebel against the Light, have the Light of a natural Conscience, and the common work of the Spirit.

Obs. *Then they had the Light, and the work of the Spirit is not natural, but* no Light in them *excludes natural Light, as well as spiritual from being in them, whereas in that,* Isa. 8. 20. *it should be*

Pr. Jesus Christ, bid them search the Scriptures, for to find him in them.

Con. They might have Life by the true spiritual knowledg of Faith, these who believed and had Life did own the Light within, and who denieth that is Christ, sheweth by the Spirit of Revelation and Wisdom within.

Obs. *Now Supernatural Knowledg, Light within, Spirit of Revelation and Wisdom within is confessed; but another while imediate teaching, power &c. is denied by those who think to find Christ in the Scriptures; but, Is that Christ that suffered at* Jerusalem *to be found in the Scriptures? How blind are you* Priests *of* Scotland.

Pr. The Child of God cannot sin Totally and Finally: *There is no man liveth and sineth not.*

Con. Those for whom Christ hath given himself he Redeemeth from all iniquity.

Obs. *How, from all iniquity, and yet sin so much contended for by you.*

Pr. These all for whom Christ died, cannot be meant of each individual person of the world how are they lost if he came to save them; this argueth defect of wisdom to foresee want of power to effect his intention *pa.* 31.

Con. He died for all, some have wilfully rejected the Grace given, that wilfully *trample under foot, the blood of the Son of God.*

Obs. *There is neither defect of wisdom nor want of power in Christ, but wilfulness and rebellion in man that lets; he died for all his Grace is freely tendered that they may believe and be saved: But this is not by absolute compulsion and force, as if therefore he were absolutely intended to save all; but Love and Good Will is shewed towards all, many wilfully reject and trample upon it (as is confest)*

Pr. Motions of Satan and our deceitful hearts are to be tried, it is comfortable Doctrine, that a believer may fall as *David* and *Peter.*

Con. Those that got a new heart from God, and his fear put in them, they do not depart nor revolt.

Obs. *It is the deceitful hearts that are comforted with such Doctrine, that is for falling as* David *and* Peter *did, and not the new heart in which Gods fear is put.*

Pr. The Scriptures do reveal the Mysteries. *pa.*27.

Con. Jesus Christ sheweth by the Spirit of Revelation and Wis-

Obſ. *The Scriptures teſtifie of the Myſteries, but then Chriſt by that Spirit within Reveales them.*

Pr. The Scriptures (being many words of God taken together) they are called the Word of God. *pa.* 25.

Con. The Scriptures calleth Chriſt the Word of God in ſome places.

Obſ. *Chriſt the Word was before the Scriptures, or the Words, beſides,* one word *is not many words, nor many words properly to be taken for one word.*

Pr. Is not the Father diſtinct from the Son and the Spirit in the perſonal Subſiſtance. *pa.* 31.

Con. Both the Father and the Son, and the Holy Ghoſt are a Spirit. *pa.* 33.

Obſ. *Both (or all) a Spirit, and yet diſtinct in perſonal Subſiſtance ; Where learned you this Doctrine ? Not from the Scriptures.*

Pr. Ye do not own what the Scriptures aſſert, but your own blaſphemous fancies *(Viz.)* about the Deity ; three Perſons diſtinct in the perſonal Subſiſtance. *pa.* 32.

Con. Ye ſay ye own what the Scriptures of Truth aſſert of the God-head ; *That there are three that bear record in heaven, the Father, the word and the ſpirit, and thoſe three are one.*

Obſ. *Then we own what the Scriptures aſſert of the Deity o: the Father, Word and the Spirit which are one ; this is no blaſphemy no fancies as malitiouſly we are accuſed.*

Pr. Except ye call all the words of Scriptures clearly confered together a cavilling, *Viz.* touching three diſtinct Perſons in the Deity, *&c.*

Con. Although the Scriptures do not in ſo many words make mention of the three Perſons, *&c.* who are one God ; we diſalow all Traditions, or any unwritten Rule which is not Scripture.

Obſ. *Then three diſtinct Perſons in the Deity, diſtinct in the perſonal Subſiſtance, are not the words of the Scriptures but a Tradition, and why do you then alow of that which is not Scripture, but that* There are three that bear record in heaven, and theſe three are one *is Scripture.*

Pr. The Apoſtles telleth that the *Corinthians* were *to ſhew forth Chriſts death till he came again* : The Bread ſpoken of to them, behoved to be this of outward Bread, *&c.*

Con. It behoved to be ſuch a coming againe as was yet future and unaccompliſhed in the *Corinthians* time. Obſ.

Obs. *Were the* Corinthians *then to eat and drink outwardly after their time, or so long after their deceases? What absurdity and grossness is here!*

Pr. Infants Baptism was approved by the Orthodox Church, and the Renowned Teachers and Guides thereof, and found Father, as *Tertullian, Cyprian, Lactant, Augustine, Jerom, Basil*, &c. Its derived from the Church when pure.

Con. We disallow all Traditions, or any un-written Rule which is not Scripture, whether they be under pretence of Revelation, which *Enthusiasts* hold; or Traditions as *Papists* in this agree.

Obs. *Then Infants Baptisme not being Scripture (but a popish Tradition) it therefore to be disallowed of.*

Pr. Children of believers should be under the Initial Seal of the Covenant as *Abrahams* were.

Con. Circumcision was the Seal of the old Covenant, and it was administred on Males onely, *page*, 35.

Obs. *Circumcision of the Male onely, was in its time Commanded of God, which is no proof of sprinkling Infants both Males and Females, which was never commanded of God.*

*Pr. pa.*38. The Fathers or *Israelites*, who fell into gross sins, professed the same Doctrine of Salvation; to profess Christ is called a drinking of Christ. &c

Con. Abraham and his Seed under the old Covenant, had the same Mediator which is Jesus Christ, he was the same yester-day to them, that he is to day to believers.

Obs. *Their having the same Mediator Jesus Christ the same*, &c. *And drinking of Christ was more then to profess him, or the Doctrine of Salvation. And, Did such fall into gross sins? What fell they from if not from Grace?*

Pr. Ye say there is no expres command for sprinkling of the Infants of believers. *pa.* 36.

Con. But we disalow all Traditions or any unwritten Rule which is not Scripture. *pa.* 35.

Obs. *You have confest what I said, that there is no expres command for sprinkling Infants, therefore in alowing of it you contradict your selves.*

Pr. Though there be no expres command, yet its of Divine Institution and Warrant (if it be drawn by good consequence) from the Scriptures.

Con.

Con. Truths and Doctrines is to be tried by the Scriptures, so far as can be found in the Scriptures, *page*, 29. Christ bid search the Scriptures, they reveal the Misteries, *page*. 27. I deny any immediate teaching by God, *page*. 14.

Obs. *Although a great stress and necessity is laid upon the Scriptures, and immediate teaching so confidently denied, yet no Sprinkling Infants to be found, or required in Scripture (and whilst any imediate teaching is denied) How is it of Divine Institution? Surely* Edward Jamisons *consequence herein is not Divine, who denies any immediate teaching.*

Pr. pa. 37. If I had said it *Viz.* Infants Baptism brought them to the Church, those places and many others do hold it, as, *Gal.* 3. 27. its the ordinary way of putting on Christ &c.

Con. I said not that it did bring them into the Church, but that it is a Seal of our entry into the Church, *page*. 26. sprinkling of water is enough to signify inward washing.

Obs. *If it doth not bring into the Church, it is but a signe of inward washing, its not a putting on Christ; neither can the Scripture prove it when there is no Scripture for it, and were the Scriptures deemed the ordinary way and means, but now sprinkling Infants; What ignorant and gross contradictions are these!*

Pr. Ye say Baptisme doth not bring them into the Church its a bold Sacrilegious usurpation, in detracting from the words of the Book of God, which shall be punished with all the curses of that Book.

Con. Though there be no express command (for sprinkling Infants) yet its of Divine Institution if it be drawn by good consequence. *pa.* 36

Obs. *See what Curses these Priests have laid upon them that deny the Infants Baptisme (their Scripturles Tradition) to bring into the Church, and are not they herein evidently Guilty of Sacrilegious usurpation, and adding to the words of the Book of God by their false consequence*

Pr. Baptizing of Children or others, a standing Ordinance of Christ, which he hath appointed to continue to the end of the world, *Mat.* 28. and ordinary means for Salvation, *Mar.* 16. 16.

Con. There be no express commands for sprinkling Infants, *Act.* 2. 38. *repent and be baptized.* Mark. 16. 16. *He that believeth and is baptized shall be saved.*

Obs. *They to whom* [illegible]

not Infants (such as the Priests sprinkle of a few dayes old) which is not the Baptisme that saveth, but that of the Spirit, or the answer of a good conscience is saving.

Pr. Page. 37. That many Ministers baptize the Children of those who are prophane and drunkards, and so not believers.

Rep. They that profess the Gospel, though they be not sincere believers, yet they are in this sence accounted belivers.

Con. Page. 85. The Children of believers, should be under the Initial Seal of the Covenant, to believers and their Seed that promise belongeth; those to whom that promise, *That God would be their God and the God of their Seed*; should be baptized, *Viz.* Infants who are in the Covenant with God. *Page.* 36.

Obs. *It seems these Priests can make believers at an easie rate, whilst they can take the prophane drunkards for believers, upon their professing the Gospel; but surely God is not the God of the prophane and drunkards, nor are they in Gods Covenant (as true believers are) but under Satans power, and their taking it for granted that the sprinkling Infants is the Initial Seal of the Covenant is false, and but a begging the question.*

Pr. Those who are under the profession of the Gospel, are to be reputed as in Covenant. *pa.* 39.

Con. Unbelievers who have a profession, and yet have not sincere faith, *&c.* are not Righteous nor Holy, *&c.*

Obs. *Then it is not the profession of the Gospel that makes them believers or in Covenant with God.*

Pr. An *Arminion* and Popish Doctrine, that believers may fall from Grace.

Con. The Fathers, many of them fell into gross sins as is cleared from the Histories of the Books of, *Exod. Lev. Num.* and *Deut.* and, 1 *Cor.* 10. 1, 2, 3, 4, 5. *They eat the same spiritual bread, and drank the same spiritual drink, drank of the Rock which was Christ, yet many of them were Idolaters, lusters after evil thoughts, committed Fornication, Tempters of God, Murderers,* &c.

Obs. *See how fully these Priest have proved the falling away from Grace, for which they have so much accused us with* Popery *and* Arminianisme (*what a Babel are* they in) *and, Was not that spiritual Bread and Drink, and Rock which they did eat and drink of saving Grace?*

Pr. Baptizm (*Viz.* of Infants) brought them to the Church

is, an ordinary means for Salvation, *pag.* 37. *We are baptized into Jesus Christ and his death,* Rom. 6. 3. and its Instituted for the remission of sins, *Act.* 2. 38.

Con. Its that which signifies our putting on Christ, our renewing by the Spirit, our washing by remission of Sins, our being buried with Christ, *&c.*

Obs. *Then its not the Sign nor Shadow, but the Substance that brings into the true Church that saveth, that Baptizeth into Jesus Christ and his death, and this is that one Baptisme of the Spirit.*

Pr. Infants Baptisme or Sprinkling, approved its the Initial Seal of the Covenant, which the Children of believers ought to be under.

Con. The Apostle *Peter* sayes, *Act.* 2. 38 39. *That those to whom the promise is, should be Baptized,* and *vers* 38 *repent and be baptized, Mat* 28. *Go teach all Nations Baptizing them,* Mark. 16. 16. *He that, believeth and is baptized shall be saved.* And, Rom. 6. 3. *We are baptized into Jesus Christ and his death, pag.* 37.

Obs. *Those that are capable of such teachings (repenting believing) are not Infants of a week old; and teach baptizing into the Name of the Father, Son, and Holy Ghost, was by the Power and Spirit that went along with their Teaching and Mynistring.*

Pr. pag. 28. They have no Light in them, who speak not according to the Law and the Testimony, and tell us of a faith in Christ without the Scriptures.

Con. pag. 31. Wicked men who rebel against the Light, have the Light of a natural conscience spoken of, *Rom,* 2. 14. and the common work of the Spirit.

Obs. *The Work of the Spirit of God in the hearts of wicked men, convicting them, is not natural nor from a natural Light, for it is the Spirit that so worketh in them, (which you call common) but your confessing a natural Light in them, contradicts your saying they have no Light in them; but the Law is Light, and the Testimony of Jesus the Spirit of Prophecie, which the true Prophets spake from, and they that spake not according to this Light, there is no morning to them, but they are in the dark, where the Light shineth before it shine out of darkness.*

Some Queries of Alexander Skein, *sometime* Baily *of* Aberdeen, *upon his forsaking the publick Worship there, and joining with the People of God in scorn called* Quakers.

Query I.

WHether or not should any Act of Gods Worship be gone about without the motions, leadings and actings of the Holy Spirit.

Qu. II. If the motions of the Spirit be necessary to every particular duty, Whether should he be waited upon, that our whole acts and words may be according as he gives utterance and assistance.

Qu. III. If every one that bears the name of a Christian or professes to be Protestants, hath such a uninterupted measure thereof, that at any time they may without waiting, go immediately about the duty.

Qu. IV. If there be an indisposition and an unfitness at some times for such exercises, at least as to the spiritual and lively performance thereof; Whether the duty ought to be performed in that case, or at that time?

Qu. V. If any duty be gon about under pretence that it is in obedience to the external command, without the spiritual life and motion necessary; Whether such a duty thus performed, can in faith be expected to be accepted of God, and not rather reckoned, as bringing strange fire before the Lord, seeing it is performed (at best) by the strength of natural and acquired parts, and not by the strength and assistance of the holy ghost, which was typified by the Fire that came down from heaven, which alone behoved to consume the Sacrifise and no other?

Qu. VI. If duties gone about in the mere strength of natural and acquired parts, whether in publick or in private, be not all really

(though it be not so gross in the outward appearance) and therefore as real superstition to countenance any worship which is of that nature, as it is to countenance popish worship, though there be a difference in the degree.

Qu. VII. Whether it be ground of offence, or just scandal to countenance the worship of those, whose professed Principle is neither to speak for edification, nor to pray, but as the holy ghost shall be pleased to assist them, in some measure less or more, without which, they will rather chuse to be silent, then to speak without his Influences?

ERRATA

Pag. 10. lin. 8. for Polythrites, read Polytheites pag. 16. lin. 21. for: to: read two: pag. 18. lin. 30. for, to write read, or writ. pag. 31. lin. 9: for, Christs, read Christ pag. 32. lin. 12. read in it, for spake, read speaks pag. 33. lin. last, for Revelation, read relation. pag. 41. lin. 20: for imperative, read Superiour. pag. 53. lin. 14. read subjoyne. pag 56. lin. 37. for Answer, read reply. from pages. 56. and. 66. the pages are missigured. pag. 62. lin. 33. read Pr. An. pag. 64 lin. last, read Pr. An. pag. 72. lin. 27. not, read nor l.in. .32 for which. read, such as. p. 80. l. 9. del. which p. 81. l. 33. r. a perfect cleansing p. 82. l. 5. r. work in part. p. 83. l. 1. f. that as. r. that a. p. 84. l. 5. f. is r. Iesus. l. 33. r. your deceitful. p. 85. l. 31. del. 31. l. 30. r. p. 35. l. 37. r. and cup. p. 87. l. 5. r. such a great. l. 7. f. any r. all l. 19. r. we are not. 29. r. theire infants p. 88. l. 8. f. 85. r. 35. l. 17. f. the r. theire. 24. f. the. r. theire. 39. del. the.